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ABSTRACT

This document examines the current difficult situation in Peru in light of its historical past. It gives students the opportunity to relate to the problems that the majority of Peruvians are facing and to see how Peru's people are working together for solutions. The text deals with contemporary issues such as the greenhouse effect, the loss of the rainforest, street children, women's issues, the cocaine connection, the guerilla movement known as the Sendero Luminoso, and the country's mass leftist movement. The text is divided into such units as "The Land and Climate"; "History"; "Rural Life"; and "Industry." The units can be duplicated and handed out to the class, used for teacher reference, or made into transparencies and shown on an overhead projector. Since the text covers a wide variety of topics, teachers can choose the subject areas on which they would like to focus. The "Activities" segment of the text corresponds directly to the textual material. The section consists of a series of questions, discussion topics, activities, and research projects. Teachers can choose from the variety of suggestions or they can adapt the ideals to their own methods. (Author/SG)

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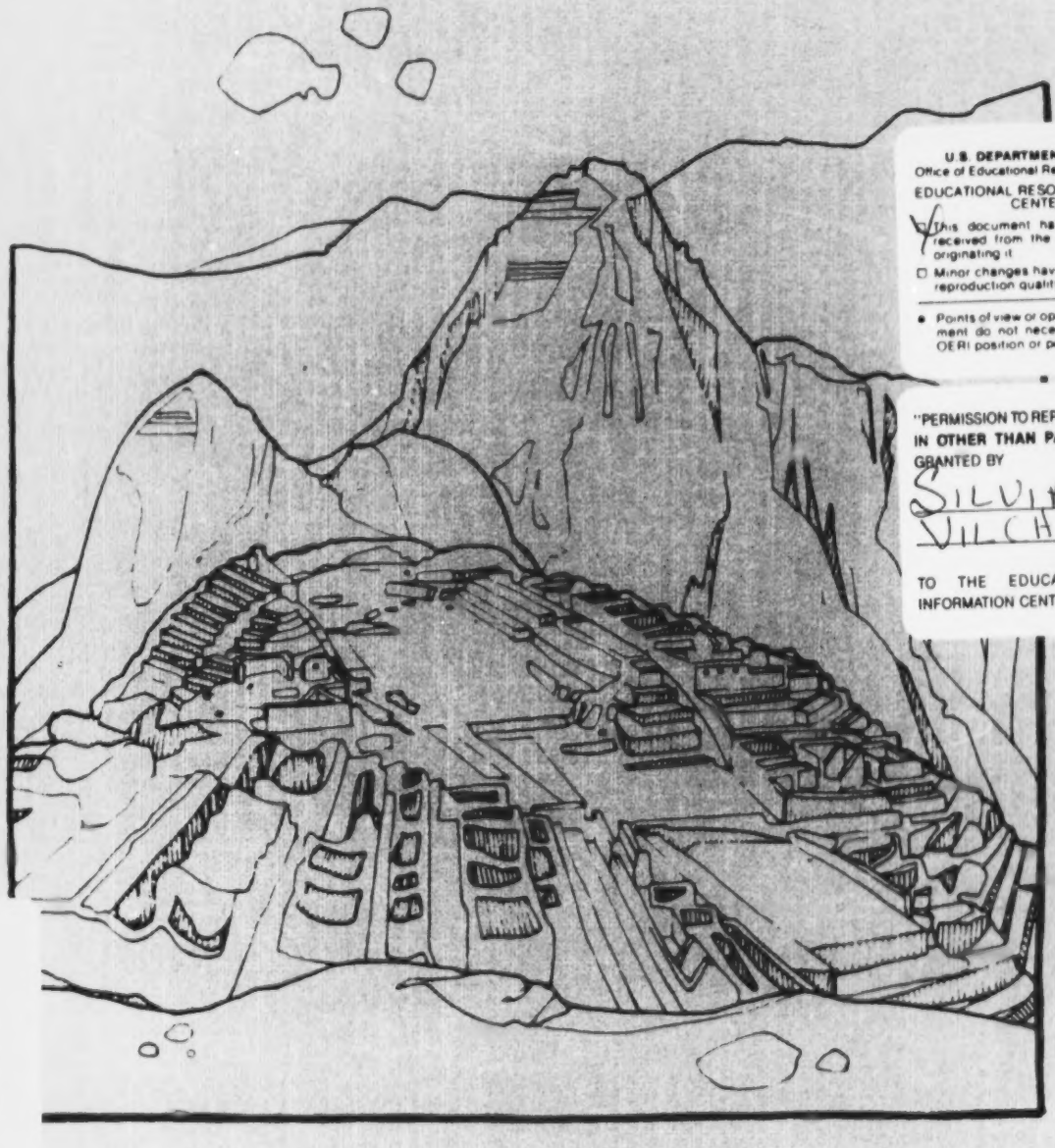

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PERU

By Leslie Semaan

Illustrated by
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PERU

By Leslie Semaan

Illustrated by
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TEACHER OVERVIEW

The text *Peru* examines the current difficult situation in this South American country in light of its historical past. It gives students the opportunity to relate to the problems that the majority of Peruvians are facing and to see how Peru's people are working together for solutions. The text deals with contemporary issues such as the greenhouse effect, the loss of the rainforest, street children, women's issues, the cocaine connection, the guerrilla movement – the Sendero Luminoso, and the country's mass leftist movement.

The text is divided into units such as The Land and Climate, History, Rural Life and Industry. These units can be duplicated and handed out to the class, used for teacher reference, or made into transparencies and shown on an overhead projector. Since the text covers a wide variety of topics, teachers can choose the subject areas on which they would like to focus.

The Activities segment of the text corresponds directly to the textual material. This section consists of a series of questions, discussion topics, activities and research projects. Teachers can choose from the variety of suggestions or they can adapt the ideas to their own methods.

VIDEA also has available a slide–tape or VHS video on Peru to accompany this text.

WHY STUDY PERU?

By learning about Peru, how can we better understand humanity in general and ourselves in particular?

Although humankind is diverse, it is also one. Each group on earth is unique yet each one is part of the whole human family. Since their earliest appearance, people have developed into many distinct but related groups which have gradually spread over the whole planet. But despite their differences, all groups have common characteristics because they are all part of the human race. We can learn about ourselves by studying other cultures of the world.

The ancient peoples who lived along the irrigated coast of Peru and later the Inca developed into the most advanced forms of early civilization in the western hemisphere. By studying them we can better understand the present situation in Peru. The majority of Peruvians are descendants of the early Amerindian peoples. Amerindians still make up most of the population of Peru. But more than that, these people are now awakening from centuries of domination by Western European civilization. In the future, the Indian people hopefully will play a more important role in making decisions about their country. These decisions include how to develop what is left of Peru's resources without destroying the environment and how to share the resources of the country more widely and fairly. Moreover, Indian people will be interacting at an increasing rate with their neighbours in the New World of the western hemisphere. It is, therefore, important that we understand Peru's historical roots and present situation with the options for development.

Problems which affect Peruvians affect the world as a whole. Solutions, too, are international. Peru is confronted with many problems: poverty, vast international debt, drug trafficking, guerrilla terrorism, military violence, human rights abuses, inflation and unemployment. Peruvians are organizing to find solutions to these and other problems. Everyone from street kids and rainforest Indians to mineworkers and people living in shanty towns are forming groups to work together for positive change. Just how successful they will be, we will have to wait and see. Perhaps we can learn from their efforts.

PERU FACTS

SIZE: 1,285,215 square kilometres (496,093 sq. mi.)
Peru is slightly larger than Ontario.

LOCATION: Along the west coast of South America,
just south of the equator. Equador and Colombia lie to the north
Brazil and Bolivia to the east and Chile to the south.

POPULATION: 21,800,000 (1989 World Resources Book)

CAPITAL CITY: Lima (population including its port Callao 8,000,000)

GOVERNMENT: Constitutional Republic.
The new constitution took effect in 1980.
Voting is compulsory for all persons 18 and over.

HEAD OF STATE: Alan Garcia took office as President in July 1985.
His party is APRA, the American Popular Revolutionary Alliance

NATIONAL FLAG: White in the centre, with red stripes on either side.

CURRENCY: The Inti.
March 1988: 33 Inti – $1.00 U.S.
Sept. 1988: 2000 Inti – $1.00 U.S.
March 1989: 1200 Inti – $1.00 U.S.

GNP PER CAPITA: $1,130 U.S. The top 10 percent of the population
receive 50 percent of the income and
the bottom 60 percent receive 20 percent.

LANGUAGES: Spanish and Quechua are the official languages. Aymara is a major Andean langusge. In addition, there are more than 50 dialects spoken by the Indians of the Amazon.

RELIGION: Predominantly Roman Catholic with approximately 700,000 Protestants. Peruvians have religious freedom.

HEALTH: Life expectancy at birth is 58 years for the urban population and 49 for people living in rural areas. There is one physician for every 1,557 persons.

LITERACY RATE: 79 percent in 1987. Elementary and secondary education are free.

ECONOMY: Major exports are textiles, metals, fish products, chemicals, petroleum, sugar, cotton and coffee.

MAJOR CROPS: Corn, potatoes, cotton, sugar and coffee.

* The name **Runa** is often used in the text to refer to the Indian peoples of the Andes. **Runa** is a Quechua word meaning "the people". It is the term that the Quechua-speaking people use to refer to

SEE PAGE 82 for MAP OF PERU

THE LAND AND CLIMATE

A LAND OF CONTRASTS: Peru is a land of dramatic contrasts—the Pacific Ocean, the desert, the snow-capped mountains and the tropical forest. Photographs taken by astronauts orbiting the southern hemisphere show the fantastic positioning of these geographic regions.

- ***How are dead fish on the beaches of La Costa and drought in Australia connected?***
- ***When a tree falls in the Selva-Montaña, how might 20 million North Americans be affected?***

The Pacific Ocean —Fish–Laden Humboldt Current

Seen from space the deep, blue waters of the Pacific Ocean stretch westward reaching great depths. The space photographs, however, fail to show the northward course of the cold Humboldt Current with its fish-laden waters that have made it one of the world's richest fishing areas.

The Coast *(Costa)* —A Sand And Rock Desert

Lying to the east of the ocean, the coastal desert *(la costa)*, looks like a thin, beige line to the space traveller. This barren zone is seldom more than 50 kilometres (30 miles) wide and the view from space hardly shows the green, irrigated valleys that occasionally cross the sand and rock desert—one of the earth's driest. (See **Agriculture.**)

Seen at ground level, however, the bleak desert landscape, contrasted with the sea and mountains on either side, is most impressive. The desert colours range from red and orange to browns to black, grey and white. Massive sand dunes called barchans move across the desert wastes. Their gracefully sweeping curves and gently rippled surfaces are highlighted by the early

LA COSTA: This area, one of the world's driest deserts, is seldom more than 50 kilometres (30 miles) wide. It is only 12 percent of Peru's land area, but has 25 percent of the population.

morning and late afternoon sun. These dunes, however, are a constant threat, destroying crops and blocking roads.

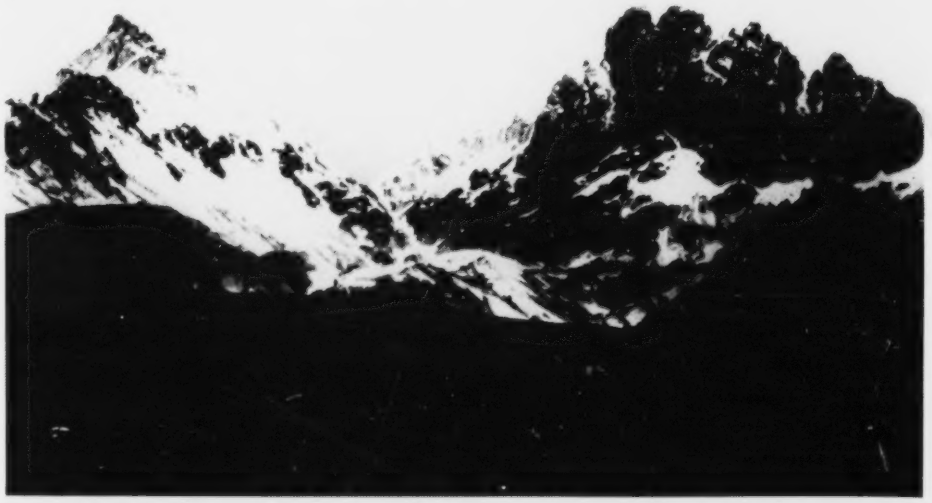
While *la costa* makes up only 12 percent of Peru's area, it has approximately 25 percent of the population, most of which is in the coastal cities including Lima, the capital of Peru.

The Andes Mountains *(Sierra)* —Altitude Second Only To The Himalayas

Rising out of the desert are the Andes Mountains, known as the sierra. The Andes are second only to the Himalayas in altitude and extend the length of Peru. The range, though, is scarcely 200 kilometres (125 miles) wide. Seen from space, one can barely see the differences between the snow-capped peaks, the high plains or *altiplano* and the deep rugged valleys.

The sierra is at an average elevation of 4000 metres (13,000 feet) from which the higher peaks emerge. The highest, Mt. Huascarán, is 6800 metres (22,334 feet) and there are many volcanos, especially in the south. Earthquakes and slides also affect this area. Poor people tend to suffer most from quakes since their homes tend to be made of less sturdy materials.

Lake Titicaca, on the border with Bolivia, lies four kilometres high in the air among the Andes. It is the world's highest navigable water. There is scarcely enough oxygen at this altitude to support a bonfire.



THE ANDES: The Sierra occupies one quarter of Peru's surface. In the high altitudes of the Sierra, there is scarcely enough oxygen to support a bonfire.

Lack of oxygen affects newcomers to the area in different ways. A railway traveller at almost 5,000 metres (16,000 feet) gives this account:

> *The mountain glaciers glittered like multifaceted diamonds as the bright sun burned away the morning clouds. Here we first encountered the mountain sickness known as* **soroche**; *it affected many of our fellow-passengers so severely and with such a variety of symptoms—nose bleeding, dizziness, vomiting and even fainting—that a white-jacketed attendant was kept busy scurrying up and down the coach with a kind of canvas wineskin filled with oxygen, thrusting its nozzle into the nostrils of one passenger after another.*

The first people came to live in the Andes about 20,000 years ago. Over time they have adapted to the conditions of high-altitude living. Due to

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decreased oxygen in the air, the people's lung capacity has increased by about 40 percent. Bodies contain 25 percent more blood and the heart enlarges by almost half again to handle the increased load. Adaptation also means that the people generally have larger trunks and shorter arms and legs in order to reduce the demands on the heart.

The sierra occupies about one-quarter of Peru's surface and is home to more than 60 percent of the population, most of Indian descent.

THE TROPICAL RAINFOREST: Here the hot, moist forest grows so thickly that people find overland travel difficult, and trails cut through the forest soon grow over.

The Tropical Rainforest *(Selva-Montaña)* —Where The Highways Are the Rivers

Stretching east from the lower slopes of the mountains, the Amazon rainforest looks to the space observer like an unending emerald–green carpet. The colossal Amazon River, whose source is in the Andes, zig-zags across the carpet like a silver ribbon glinting in the sun.

This tropical region known as the selva or montaña, contains more than 60 percent of Peru's land and about 15 percent of the population.

Experienced from ground level, the hot, moist forest grows so thickly that people find overland travel very difficult. Trails cut through the undergrowth are soon overgrown. Clouds of ravenous, stinging insects crawl into

shoes and under clothing to cause a continuous stinging sensation. To stop walking can be almost fatal.

Even where roadways are built, tropical downpours wash them out unless they are well constructed or paved. As a result, the highways of the selva are the rivers, often sluggish, sometimes the colour of *cafe au lait* or pickle juice.

A CLIMATE OF CONTRASTS & EXTREMES: There is no other place in the world where one can find the contrasts and extremes of climate that are found in Peru and in such short distances.

The Coast
—One of the World's Driest Deserts

The climate of coastal Peru is not what would be expected here in the tropics. It is a region where practically no precipitation occurs, resulting in one of the earth's driest deserts. Instead of being a hot, arid region, the temperatures are mild and uniform and the air humid. As well, in the midst of the desert, areas of lush vegetation appear in the winter and disappear again in summer. In winter, damp, biting winds sweep the deserts and the summers are usually warm and sunny.

The Mountains
—Where The *Huaycos* (Landslides) Rush Down

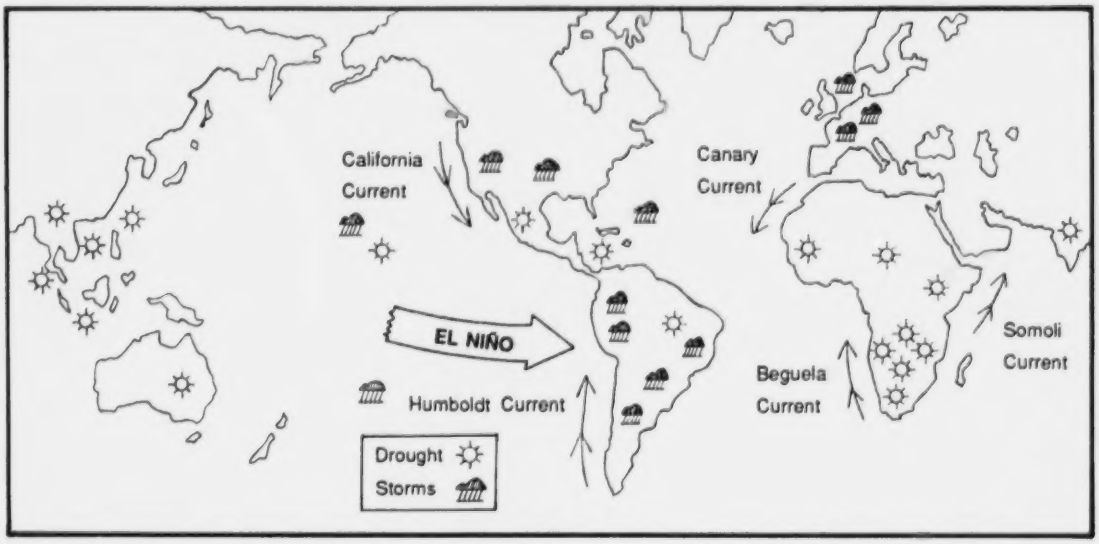
In the sierra, winters are cold and damp. Violent rains wipe out roads and isolate whole provinces. Slides of mud and rock called *huaycos* rush down on the mountain communities like an express train. In the summer, droughts are frequent occurrences.

Although average temperatures in the sierra vary with altitude, there is little variation between winter and summer temperatures. There are, however, often great changes between day and night in some areas. It has been known to drop from 34° C. (93° F.) to freezing (32° F.) in a few hours.

The Rainforest
—A Lush, Humid Jungle

The weather along the eastern slopes of the Andes and the selva generally comes from an easterly direction. The humidity in this area is high at all elevations.

The rainfall averages about 250 cm. (100 inches) annually. This occurs mainly during 200 days, though there is usually some rain throughout the year. At midday the temperature often reaches 35° C. (95° F.).



El Niño
—Arrives On The Coast At Christmas

El Niño is the name given to an invasion of warm water into the cold waters off the west coast of Peru. The local fishermen gave the name El Niño, meaning the Christ Child, to the event because it usually arrives around Christmas time.

Under normal conditions, the cold nutrient-rich Humboldt Current along the Peruvian Coast wells up into the sunlight zone of the ocean's surface. It provides a rich breeding ground for marine life. When El Niño takes place the nutrient-poor warm waters which enter this region disrupt the life-cycle of the plankton. Plankton are the food source of the sardine-like anchovies, the mainstay of the fishing industry. With their food supply diminished, the fish disperse, going to the colder lower depths beyond the reach of the fishing vessels, or they die. Dead fish cover the beaches, where they decompose and pollute the air and coastal waters.

No two El Niño occurrences are alike, either in the number of degrees they raise the ocean temperature or the length of time they remain in the area.

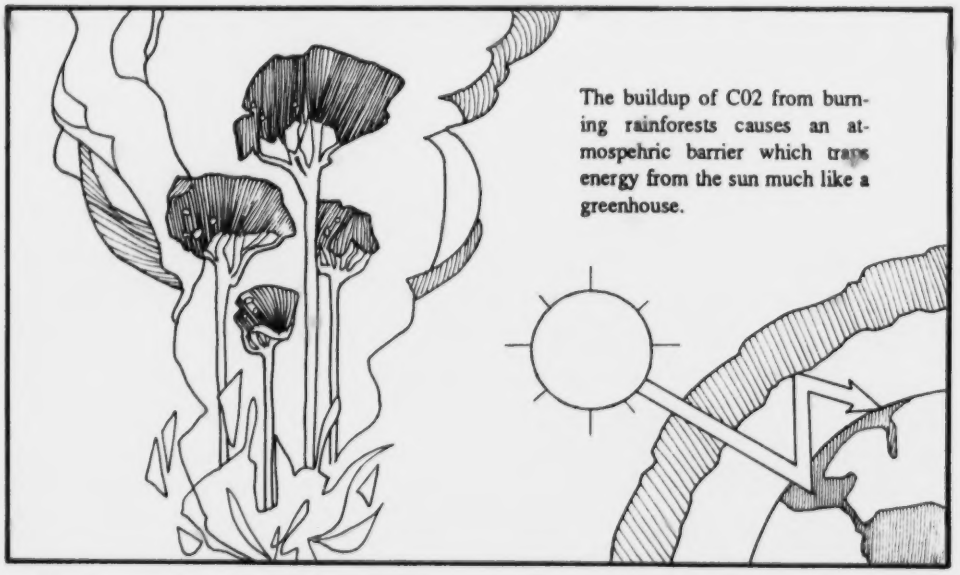
The occurrances are accompanied by heavy, destructive rains along Peru's normally dry coast. People of Peru's northern coastal towns recount stories of torrential rains which have caused widespread havoc, destroying communities, roads, railroads, and communication lines.

The major El Niño occurrances have been blamed for many international disasters, from drought in Australia, Indonesia and Africa to floods in Argentina and the U.S.

THE GREENHOUSE EFFECT —As The Rainforests Disappear, The Earth's Temperature Is Rising

Did you know that tropical rainforests play an essential role in regulating the climate of the planet? Remember 60 percent of Peru's area is made up of tropical forest.

Tropical jungles represent one of the earth's main sources of stored carbon. When forests are burned for firewood or to clear areas for farming, they release great quantities of carbon into the skies, just as cars do when they they burn petroleum, a fossil fuel. The buildup of carbon dioxide gas blankets the earth. Sunlight is able to pass through the barrier, but the resulting heat is trapped, unable to escape back into space. Major changes in global climate are feared.



The buildup of C02 from burning rainforests causes an atmospehric barrier which traps energy from the sun much like a greenhouse.

Recently there have been record-breaking droughts, from the rice paddies of China to the grain belt of North America. Farmers have watched their crops wither and die—rivers dried to a trickle. Also there has been an increase in the numbers and severity of other climate extremes such as hurricanes and cold snaps. This, however, is just the beginning.

Over the next few decades, the earth's temperature may warm two to four degrees Celsius. This will mean hotter temperatures in the temperate areas. In the Arctic, polar ice caps may even melt. Sea levels may rise and coastal areas where a great part of humanity lives may be flooded. This could affect almost 20 million coastal people in Canada and the U.S. alone. Given

Whole ways of life are threatened by the destructive life styles of the people in other countries.

enough warning, those flooded out could be settled elsewhere. Resettlement would cost a lot of money, but it could be done.

A similar problem would arise for the coastal cities of Peru. The money, in this case, would probably not be available, given Peru's international debt and the poverty of the majority of the people. Since the sierra already is unable to sustain the people who live there, it could not support more. (See **Agriculture**) Also the delicate ecological balance of the rainforest would be further disturbed if large numbers of coastal people moved in. And this would contribute further to the warming.

As well, the effect of the warming conditions on plants and wildlife in Peru would be disastrous because animals would not be able to adapt to such rapid change. Massive extinctions could take place. Can North America protect itself from Peru's stripping of its forests to make room for such business enterprises as commercial farming, ranching and logging—projects that throw the earth's natural system out of balance? Or can Peru protect itself from the pollution North Americans are causing by being so energy inefficient and burning so much coal and oil?

The warming trend may affect the abilities of people all over the world to feed, house, and clothe themselves. Whole ways of life are threatened by the destructive lifestyles people in other countries. Now is the time for global co–operation. We have only one planet.

HISTORY

The Nazca peoples built gigantic sand drawings in the desert that have puzzled archeologists for years. These are among the few humanmade structures that can be seen from space by astronauts circumnavigating the earth.

- ***How did 170 Spanish soldiers conquer an empire of millions?***
- ***How did the hacienda system force the natives into poverty?***

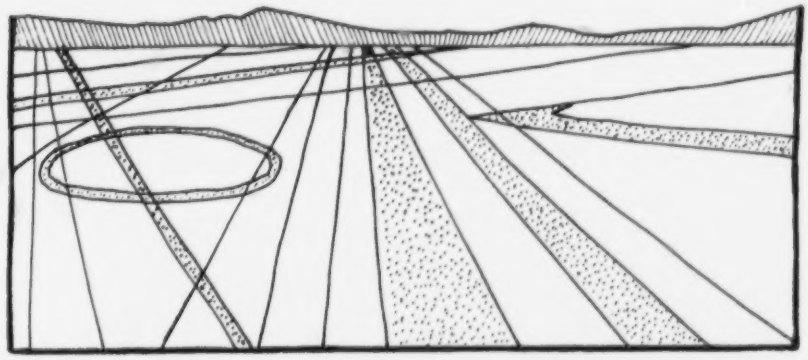
Beginnings —Desert Irrigation Used By Chavín Thousands Of Years Ago

The oldest developed culture discovered so far in Peru is the Chavín. It is thought to date from two to three thousand years ago in the coastal desert. Here the people developed an agricultural system based on irrigation in the river valleys.

Irrigation along with dams gave them control over their water supply. As a result they could regulate their food production. With the cultivation of high-calorie crops such as corn and beans, the irrigated oases were able to support dense populations.

A crop can be raised on the warm coast in about four months, whereas a much longer period is needed in the cold mountains. This meant that the coastal peoples had much more time to develop arts and handicrafts. The rulers put this extra time to use. The people were required to build numerous pyramids, temples, roads, walls, fortresses and other constructions that collected along the coast of Peru.

Many other societies eventually emerged along the coast with their own identities and ways of doing things. The Chimu empire was one of these. Chan-Chan, the capital of the Chimu, had a population of about 100,000. It became the largest and richest of the many cities not only in Peru but in all the Americas.

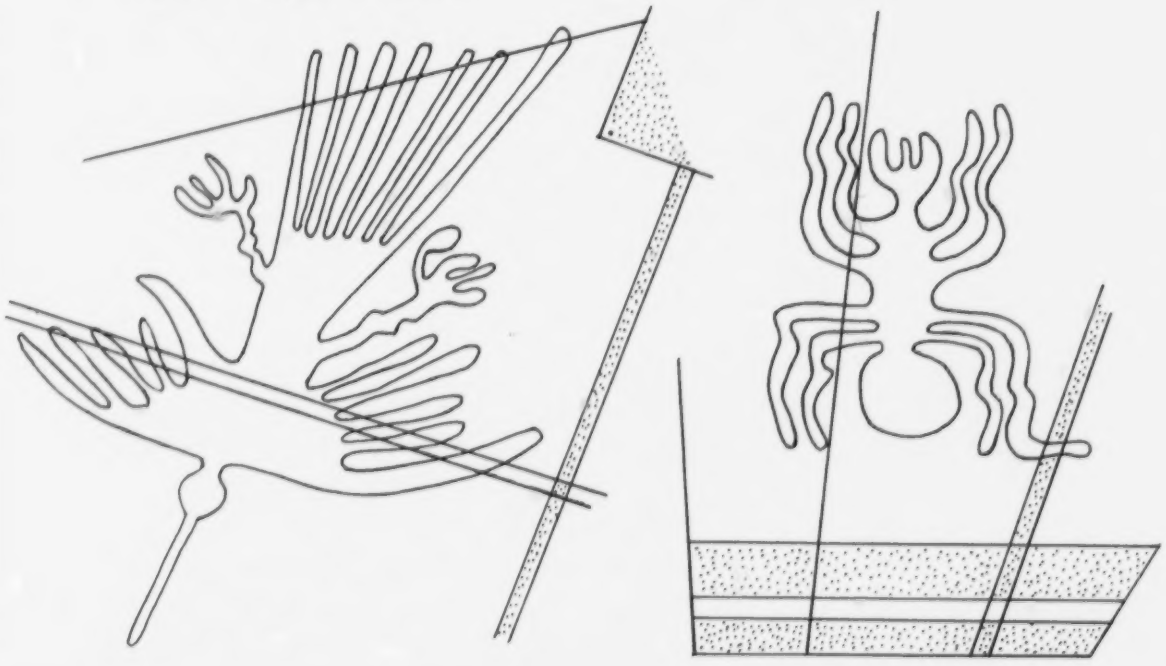


Nazca Drawings Viewed From Ground Level

The Nazca peoples farther south built a number of gigantic sand drawings in the desert that have puzzled archeologists for years. The Nazca made them by scraping the desert sand away from the white crust underneath and heaping it into low walls.

These patterns of animals, stars and geometric shapes are sometimes hundreds of metres (yards) across. They are so huge that they can be seen only from an airplane or high tower.

How could their own creators have viewed them? Perhaps they made them for the gods to look at.



Nazca Sand Drawings: Gigantic shapes sometimes hundreds of metres across.

The Inca
—Children Of The Sun

While the coastal civilizations were flourishing in their large walled cities, manufacturing beautiful yet useful pieces of pottery and weaving delicate, intricate fabrics, the Inca were living in the mountain valleys around their capital city of Cuzco. Although the Incas shared the same basic technology with the coastal people, they had to struggle harder with nature to make a living. They used both rainfall and irrigation forms of farming. They grew crops such as potatoes and corn, and kept llamas and alpacas which their ancestors had domesticated.

The Incas succeeded in their conquest of the coastal peoples. One of the main reasons was the exposed position of the isolated valley oases along the coastal desert plains. Also the coastal people owed their existence to a complex set of artificial waterways. These canals could be easily destroyed, leaving them completely without water.

The pre-Inca civilizations lasted as long as any of the major empires of the world and laid the foundations for the Inca Empire—Tawantinsuyu.

At its greatest size the Inca empire covered an area of 984,000 sq.km. (379,824 sq. mi.) which is a little larger than British Columbia. Its perimeter stretched from what is now the Ecuador-Colombia border to the Biobio River in Chile, about the distance from San Francisco to New York.

The Incas had begun to expand their conquest of neighbouring peoples under the leadership of the Lord Inca Pachachutec in the 1440's. In less than a century the Inca people conquered their neigh-

The Inca Empire 1500

bouring territories, unified their empire and then lost it all to the Spanish.

The great majority of people who lived throughout the vast Inca territory were peasants. Living in their communities called *ayllus*, they were the food producers, military soldiers and labourers for all public works. Besides cultivating its own fields for food, the *ayllu* had to attend to the fields that supported the Lord Inca, the nobility and the officials of the state religion. Males between the ages of twenty and fifty could be called on at any time to build and maintain irrigation canals, roads and bridges. They also worked the gold and silver mines, carried messages and burdens through each district and constructed temples and other public buildings.

One of the reasons for the success of the empire was its ability to take

Surpluses were distributed to needy areas and the elderly and the disabled were looked after.

advantage of the full range of climates and terrain within its boundaries. A community on the high plains would contribute its potatoes or alpaca wool, a middle altitude village its corn, while a more tropical settlement could provide the coca. (See **Rural Life** or **Agriculture**) The food harvested from the royal fields, along with the woven goods made from the wool of the royal flocks went into government warehouses. These stores supported all state–sponsored activity: the army, construction crews, the priests, the royal household and nobles. Royal stores were also used in emergencies. Surpluses were distributed to needy areas and the elderly and the disabled were looked after. No one went hungry.

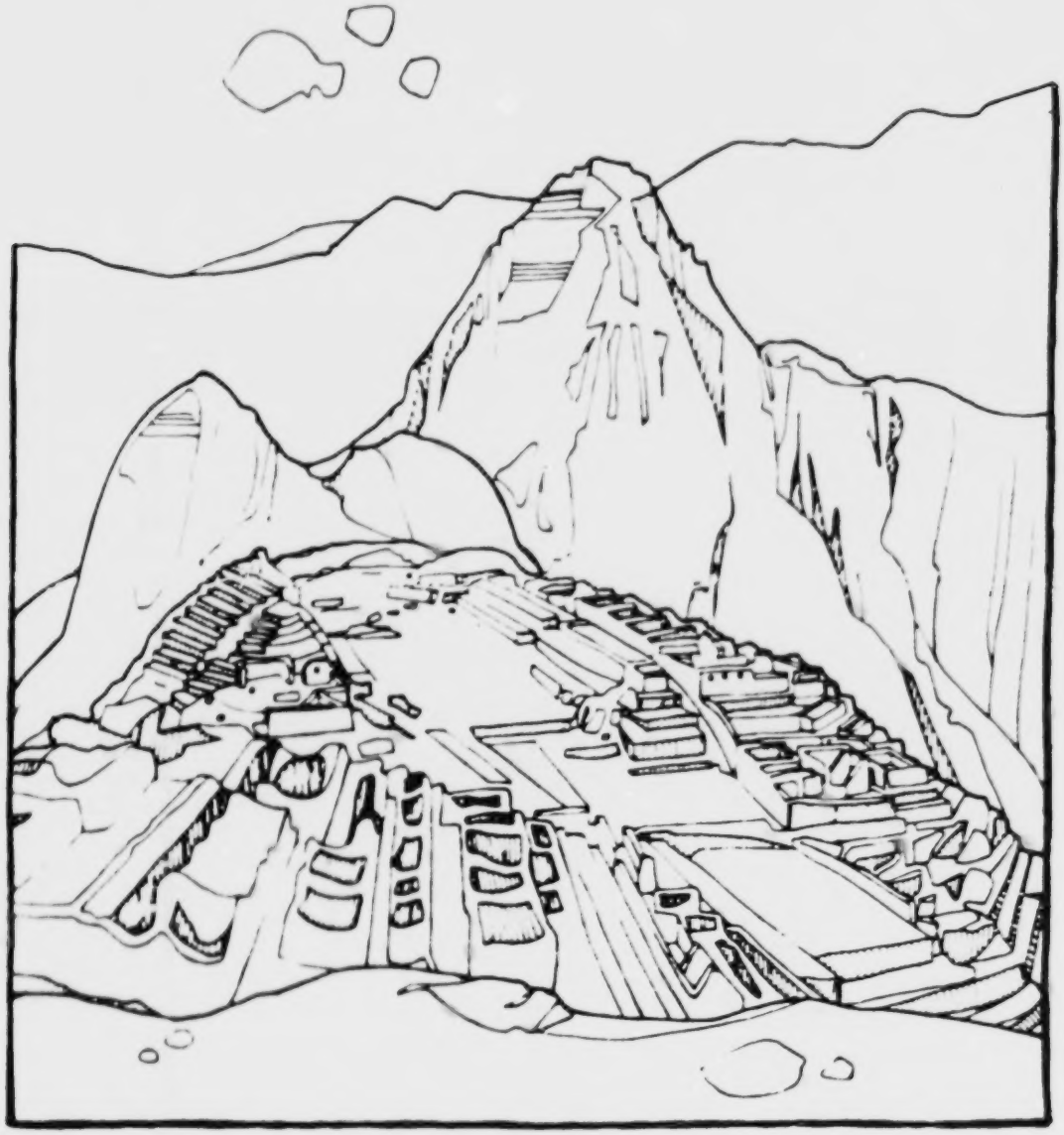
The Incas had a large standing army, with local militias throughout the empire. They built fortresses along the borders of the empire and an extensive road system which made it possible for the troops to move rapidly. Messenger stations were located at intervals along the highways. Runners could relay official communications up to 200 kilometres (140 miles) a day.

The Incas demanded submission to their officials and through them to the Lord Inca. They punished revolts with great cruelty. When the loyalty of a conquered area was suspect, its population was resettled among peoples of proven faithfulness. Also, certain beliefs of the Inca religion were imposed on the subject peoples. They were expected to take the Sun God, Inti, as their main god, and to believe that the Lord Inca was descended from Inti. As long as these beliefs were upheld, conquered peoples did not have to give up their local religious traditions. Although they were able to keep their local languages, they had to learn Quechua, the Inca language, as well. The government also reached into the lives of the people in other ways. Officials performed marriages and paired people if they hadn't married by a certain age.

The Last Heirs Of The Sun God —The Spanish Conquest

In 1525 there was a break in the orderly succession of Inca rulers. One of the Lord Inca's sons, Huáscar, was given the southern part of the empire to rule. Another son, Atahualpa, who had been chosen to rule the north, had ambitions to govern the whole land. He rebelled and after a civil war of almost five years emerged victorious. Atahualpa captured and executed his half brother and took control of the entire empire.

As the Inca people were slowly recovering from this civil war, they



Machu Picchu

began to hear reports from the coast of a ship that had arrived. On it were men with white skins and beards who rode a strange animal—the horse.

This aberration turned out to be a group of conquistadors lead by Francisco Pizarro. They had been given permission by Spain to explore and conquer the area, to acquire gold and to convert the people to Christianity.

Francisco Pizarro

Leading a force of about 170 men, Pizarro moved inland conquering more and more territory. They finally reached the town of Cajamarca, where Atahualpa waited for them with 30,000 of his troops. What happened on that November day in 1532 was to seal the fate of the Inca empire.

The Spanish had a great technological advantage over the Inca. When the two forces met, many of the Spaniards were mounted on imposing war horses hung with noisemakers and armour. They had the further advantage of firearms including cannon. They also wielded high quality Toledo steel swords, which the Inca clubs could not match. And the Inca arrows and spears could not pierce the Spanish metal or chain mail armour, so that the Spanish ran little risk.

Atahualpa, expecting to receive respect and obedience as heir of the sun god, ordered his litter bearers to carry him up to Pizarro. The Spanish contingent, however, had nothing but contempt for any non-Christian, regardless of rank. Greedy for gold and riches such as the gold litter that carried the emperor, they kidnapped him.

Atahualpa attempted to buy his freedom with royal treasure. The gold collected for his ramsom filled a room about six and a half metres (22 feet) long by five and a half metres (18 feet) wide to a height of three metres (nine

feet). Silver filled a smaller room twice. At current prices the ransom would be worth more than $50 million. The value of the art work is incalculable. The ransom, however, did not save Atahualpa. He was charged with refusing to become a Christian, among other offences, and was put to death.

Spanish Colonial Period —The Runa Lose Their Land

The Spanish conquistadors completely destroyed the bonds that held the Inca Empire together. As a result, the nation dissolved into scattered communities. Work on the state lands and projects stopped. By taking the valley lands for themselves, as was the custom in Spain, the Spanish destroyed the *allyu* land system. The conquistadors were mainly interested in dividing and fighting over their rich prize. They plundered the treasures of temples and palaces.

Atahualpa

The Spanish did not believe in having an equal trading relationship with the Indians. Since they saw the Inca as "conquered" people, they felt that it was their right to take from them and their lands the "spoils of conquest".

The Spanish crown gave certain conquistadors authority over the Indians of a stated area as a reward for their military services. This was for the purpose of overseeing the religious conversion of the Indians. In return for doing this the conquerers were allowed to collect taxes. This system which was called the *encomienda*, was used only for personal gain of the Spanish. They took over the Runa lands, which became *haciendas* (large estates), and forced the Indians to work for them. Agricultural labour under the Spanish bound the Indians to the land.

The areas of land available for community families became less and less and the land was not fairly distributed. The Indian farmer was not guaranteed enough land to support a family. On the other hand the system guaranteed the landlord a supply of labour. (See **Agriculture**)

Spain did not send large numbers of pioneers to Peru as France and England did to North America. Spanish government officials, adventurers, priests, lawyers and soldiers were almost the only people to come to Peru at this time.

It seemed that their only interest in the colony was the mining of gold and silver. Since the Runa were accustomed to the high altitudes of the Andes where the mines were located, it was their task to extract the metals. Working long hours under terrible conditions, they were uprooted from their land and customs.

Nothing was done to wipe out the abuses of the Indians. Without their

Tupa Amaru, The Last Inca, Walks in Chains to Cuzco

labour the treasuries of Spain would have been emptied.

As a result of the Spanish conduct and policies in Peru, the Indian population fell from 10 million when the conquistadors arrived to one million after 300 years of Spanish domination.

Independence —Other Foreign Interests Take Over From Spain

Spain would not allow Peru to trade with any other nation. This hindered its development. The mine owners whose mines produced the gold and silver and the landlords whose estates yielded cotton and sugar wanted the best prices for their products. Naturally they did not want these restrictions.

They thought that Peru needed to be free of the authority of Spain. For this reason, Peru's Independence movement was supported by the *criollo*, the people of Spanish descent, rather than by the Indian population who were completely isolated, outside of the mainstream culture.

On January 23, 1826, almost 300 years after it had first been raised, the Spanish flag was lowered in Peru. The country was still governed by a few privileged people, who were influenced by land owners, bankers and owners of large companies. Foreign companies owned many of the large businesses.

Independence for the average Peruvian meant that their share of Peru's resources was even less.

With Independence, the Indian was declared a distinct member of Peruvian society as citizen and property owner. But for most of these people little changed. The elite ignored the protests of the small farmers and plantation workers—their life remained a struggle.

Soon after Independence Britain took over business interests from Spain, dominating the economics of Peru. British merchants flooded the Peruvian market with English cloth and monopolized the wool trade. Other companies made large profits on exporting guano or bird droppings, an important source of fertilizer.

Some experts say this fertilizer contributed to the British farmer's ability to supply enough food for England so that the Industrial Revolution could take place. Independence for the average Peruvian meant that their share of Peru's resources was even less than before Independence.

Apra Is Founded —Political Party Speaks For The Indians

In 1924 a political party called the American Popular Revolutionary Alliance (APRA) was founded. Its goal was to make Peru's Indians an important part of the social and economic life of the country. It also wanted to do away with the enormous political influence that the church and landowners had held for 400 years. APRA grew and began to speak for the Indians of the sierra as well as for the city worker.

In 1930 for the first time Peruvians cast secret ballots to elect a government. APRA had a candidate running in the election but according to the outcome, he didn't win. APRA alleged that the results were rigged and a civil war broke out between APRA supporters and their opponents. In 1933 APRA was outlawed and the party leaders lived either in exile or in hiding for 30 years.

Belaunde Becomes President In First Elections

By the 1960's APRA was again legal. Other parties with similar ideas but without APRA's difficult past were now popular. One of these, the Popular Action Party, was elected and its leader Fernando Belaunde Terry became president. As with other governments, foreign companies mainly North American, British and German continued to control railroads, banking, sugar and oil. The foreign companies often supplied better wages and benefits than Peruvian companies could. Most of the huge profits, however, left Peru.

Belaunde, who was not interested in reforming the system, could not overcome these problems. The military charged that the nation's leaders were not sensitive to the needs of the farmers and the workers. The army moved its tanks into the President's palace in 1968 and sent Belaunde into exile.

Military Rule Brings Many Reforms

There followed twelve years of military rule in Peru, six years with General Velasco in charge and six years with General Morales. The Velasco government introduced a wide range of reforms to deal with the pressing problems of the country. This was the first time since the Spanish conquest that the common Peruvian's interests were recognized by the government. Valasco declared Quechua an official language of Peru.

The large sugar and cotton estates along the coast were made into cooperatives, with the workers receiving some of the profits. In the Andes large and medium-sized land holdings were distributed among small and landless farmers.

Basic industries such as oil, mining, radio stations and newspapers, cement and fishing were taken over by the government. Industrial reform gave workers a greater share of company profits and ownership.

To pay the bill for all this, the government borrowed heavily from foreign banks. It was gambling on the profits of three large enterprises to pay the loans: oil from the Amazon, copper and fishmeal. These were all industries which the government now owned. By 1975 it became clear that the government's gamble was not paying off. Oil discoveries were not as important as had been expected. The anchovy which provided the basis of the fishmeal industry had vanished to colder waters with a change in the Humboldt Current. And the world price of copper had fallen drastically.

In August 1975, a quiet palace coup took place in which General Morales, a member of the cabinet, replaced General Valasco. Plagued by a financial crisis, the new government took measures to reduce the country's debt. Wage increases were kept to a minimum; government subsidies on food and gasoline were lowered. Public companies were sold to the private sector and foreign businesses were encouraged to invest in the country.

In 1979, the military government called for elections and a return to civilian government. This decision was in part influenced by the increasing inability of the military to govern effectively.

Elections Returns

In 1980, Peru held its first general election in 17 years. Fernando Belaunde, who had been ousted by the military in 1968 was once again elected president. His government returned radio, television and newspapers to their former owners.

By mid-1984, the inflation rate in Peru was about 140 per cent. This means that a carton of milk that cost 10 intis sold for 24 intis just 12 months later. A house which cost $30,000 in 1983 cost about $72,000 one year later. Also there was massive unemployment.

Fernando Belaunde

Alan Garcia: When he was elected president in 1985, Garcia made many controversial promises, the most significant of which was to limit Peru's repayment of foreign debt.

After 60 Years APRA Takes Power

When elections were held in 1985, APRA candidate Alan Garcia became Peru's president. He immediately made dramatic and controversial promises. One of these was that no more than 10 percent of the income that Peru gets from selling resources and goods to other countries, would go towards paying off the debt that Peru owes to foreign countries and banks. But this 10 percent amount would not even pay the interest on the money that Peru owed. This meant that no more credit from other countries or international banks was available to Peru. If the country wanted to import goods, it must pay cash. As a result, many foreign goods no were no longer available in Peru after 1985.

GOVERNMENT

"The prices of our agricultural commodities, of meat, milk, cotton, sugar and the prices of copper, silver and fishmeal are dropping daily as a result of the protectionist policies of the richer countries, which subsidize their domestic production in order to dominate the world economy. They lower the prices of our raw materials and demand that we pay the banks punctually. What are we going to pay with? Why should we pay? We are not going to pay as in Shakespeare's Merchant of Venice with the flesh and blood of our people . . . ."

- *Does the one called "Caballo Loco" deserve the title?*
- *What happened to the credit promised to the campesinos?*

The above quotation taken is taken from the speech in which President Garcia announced that Peru would limit the payments on its debt to 10 percent of the revenue it earns from its exports.

When Alan Garcia was elected president of Peru, most Peruvians thought that their lives would improve. Garcia had been groomed by the political party APRA (See **History**) for years. He had been educated in Europe at the best schools and was seriously committed to the people of Peru.

One of Garcia's main interests when he took office was to enable Peru to produce most of its own food by improving farming conditions in the sierra. In one of his first speeches he said, "We need to replace the food products we consume today with those that Peru's land can produce. Peru, whose contributions to history include cultivation of the first potatoes, which were later introduced into many other countries, is now an importer of potatoes. Peru, who along with much of Latin America introduced corn as well into the human diet, now imports 40 percent of its

corn. It also imports all its wheat, which is now the staple food of the poor people of Peru. We do not strive to be completely self-sufficient but rather to develop enough indigenous crops such as potatoes and corn."

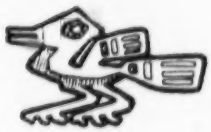
Garcia promised *campesinos* more credit and agricultural assistance. The people who are the financial elite of the country, however, did not have the same priorities as Garcia and agricultural programmes were put on the backburner. How the government chooses to distribute Peru's limited resources is a question of basic survival for the people. Garcia's government has failed to relieve the desperate poverty of the people particularly in the sierra. This neglect has led to growing levels of frustration especially among the Runa. An increase in guerrilla activity, particularly by the Sendero Luminoso, has been a result. Blackouts in the cities, destruction of police stations, car bombings and assassinations happen frequently. This leaves the average citizen with the impression that the guerrillas can act at will—that the forces of order are no longer capable of protecting them or their property. In response to the violence, the government has enacted laws giving authorities sweeping powers to round up suspected terrorists. These powers, however, have also been used to arrest and imprison hundreds of trade unionists, students and opposition leaders, who have been holding strikes and demonstrations to protest government policies.

The military and police forces are being accused of serious violations of human rights such as detaining people without charging them, torture, disappearances and executions of people who have not been brought before a court. Fifteen thousand people have lost their lives as a result of the violence of the armed forces or the killings of the guerrillas. (See **Rural Life**) The government spends more on the military than on basic services for the people. About 30 percent of Peru's debt was incurred from spendings on defense. Because of Peru's past record of military takeovers, Garcia is likely doing his best to try to satisfy the military in order to stay in power. Garcia has not been able to live up to his reputation as "the President of Hope" because he has not been able to deal effectively with the overwhelming problems of his administration. These include:

- a huge international debt
- an escalation in guerrilla and military violence
- the power of the military
- the lawlessness of the Colombian drug lords dealing in cocaine
- strikes and demonstrations by a mass leftist movement
- four-figure inflation
- 60 percent unemployment
- deep class divisions

Although many of these problems were inherited from past governments, they have become worse in recent years. The opposition calls Garcia "Caballo Loco" meaning "Crazy Horse". Whether he deserves this title is debatable. Garcia's good intentions, however, are not enough to bring about a solution to Peru's problems.

THE PEOPLE



Who are the people of Peru?

The principal ethnic groups are Amerindians (particularly the Runa of the sierra and the selva people), mestizos (individuals of both Indian and Spanish heritage) and descendants of Europeans, mainly the Spanish.

- *Did you know that there are at least as many Quechua speakers in the world as there are people speaking Swedish?*
- *Where is the place they call "the navel of the universe"?*

The Amerindians
—America's First Inhabitants

The Amerindian people of Peru, who make up about half of the country's population are divided into two groups—the Sierra Indians and the Selva Indians.

These peoples probably crossed the Bering Straits and travelled down the west coast of North America, through Central America into South America 20,000 years ago. Their homelands are in the highlands of the sierra and in the jungles, mainly along the rivers of the Amazon basin where they have been for centuries.

The Sierra Indians
—From Proud Beginnings To Ruination

The native Quechua people or Runa of the Andes are descendants of the Inca, the children of the Sun. The story of the sun god, Inti, tells of the origins of the Incas. Apparently, Inti created a brother and sister, Manco Capac and Mama Ocllo.

Inti put them on an island in Lake Titicaca and told them to wander until the golden staff they were given sank into the earth. This occurred at the place that is today the city of Cuzco, meaning "navel of the universe". The city was the former Inca capital and remains an important centre of Quechua culture.

Another much smaller group of sierra Indians are the Aymara. They live mainly around Lake Titicaca in the southern Andes and speak Aymara, another old Indian language.

Despite their large numbers, the Quechua and Aymara people have very little economic or political influence. Many were forced onto marginal, high–altitude lands where making a living is extremely demanding. Uncertain rainfall, mudslides, avalanches, frequent frosts and limited farmland, all contribute to the difficulty of farming. Despite their ingenuity and endurance, many have been forced to move to the coast to look for work. (See **Urban Life**) There are many Quechua and Aymara speakers in Lima.

Quechua Family: Despite their numbers, the Quechua people have little economic or political influence. Many have been forced onto marginal lands where making a living is difficult.

The Selva Indians
—Servants On Their Own Land

The native peoples of the selva are usually subsistence farmers who hunt and fish to add to their diet. This way of life needs large expanses of land. Since the land not only provides food and shelter, but is an important part of their spiritual beliefs, (See **Religion**) they have always taken care of their territory.

Now the government is building roads into the Amazon and is encouraging people to settle there. Settlers, commercial farmers, lumber companies, ranchers and miners are invading the land of the Amazon people. Areas set aside for hunting have been whittled down as each new landowner takes a part of it. The animals have been extensively hunted by all the new invaders who have left little for the forest peoples. Also the amount of land available for their farms has been cut down considerably. (See **Agriculture & Rural Life**)

Selva Native

The Indian groups have to move to more remote areas or join the new society in order to survive. Some now work for very low wages on the cattle ranches or coffee plantations, located on the land which was once theirs.

Indian men, former warriors now wander into the towns, beg for tobacco and watch the transformation of their world. Many of the forest people are dying from epidemics of diseases brought in by the newcomers, or they just lose interest and choose not to live any longer.

Some groups cease having children and some vanish farther into the forest. More and more groups with their individual languages and cultures are becoming extinct. (See **Rural Life**)

The Mestizos
—A People Between

The first settlers in Peru did not bring their families. In the early years, few European women came to Peru. Many European men married Runa women. Their children and their descendants are called mestizos. They make up about 40 per cent of Peru's population. These people speak Spanish but may also speak an Indian language. They live in the more fertile areas of the Andes and sometimes make up the middle–class in the cities.

The Europeans —Aristocrats Of Peru

Many of these people are direct descendants of the original Spanish settlers. They live mainly in Lima and other major cities along the coast. Wealthy Europeans have mixed very little with other cultural groups. They have controlled the economy of Peru for centuries, although they make up only about nine percent of the population. This ruling class is often portrayed as selfish and corrupt. They have, however, acted as many other colonists and multinational corporations have done. They have extracted resources that they cannot replace. They have not invested the profits back into the country. Also, they have taken advantage of people, especially the Indians, keeping them in a position where they must work for very low wages. Now, most of the elite class are leaving Peru because of the difficult conditions such as crime and inflation which have been caused by their practices. They are settling in the U.S. or Europe and are taking most of their wealth with them.

Others Have Found A Place Here Also

Peru is also home to about 50,000 Afroamericans, whose ancestors were brought in from Africa as slaves to work on the sugar and cotton plantations along the coast. Also, many Chinese were brought to Peru to help build the railways. Although the Africans and Chinese were often treated badly, many stayed and became citizens of Peru. There are, as well, 30,000 people of Japanese descent who have been active in the fishing industry. All these groups live along the coast.

Taking Care of Business: Wealthy descendants of the original Spanish conquerors have controlled the economy of Peru for centuries.

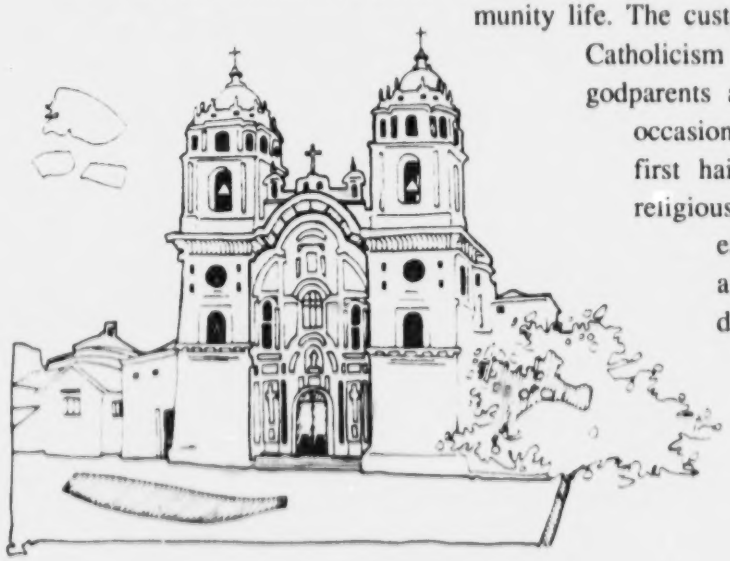
RELIGION

The social and political upheavals since the 1960's have changed the church's relation to society. Instead of supporting the rich as it traditionally did, now the clergy generally support the poor.

- ***Missionaries bring the gift of literacy to the forest people.***
- ***What have the Amazon tribes given up in exchange?***

Roman Catholicism —The Church Speaks Out

The vast majority of Peruvians consider themselves to be Catholics, although most are Catholic in name only. The influence of Catholicism, however, on the social life of the people is immense. Fiestas celebrating saints' days are an important part of community life. The custom of choosing godparents in Catholicism is related to baptism. In Peru, godparents are chosen for any important occasion in a person's life, such as a first haircut or marriage. Shrines or religious articles that survive earthquakes or other natural disasters often become objects of devotion. The anniversary of such a disaster becomes the occasion for a fiesta.



Cathedral at Cuzco

The social and political upheavals since the 1960's have changed the church's relation to society. Instead of supporting the

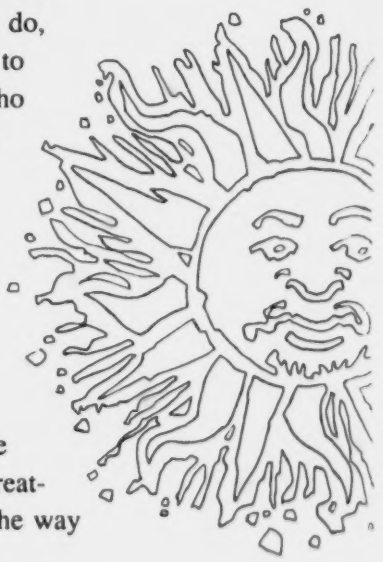
rich as it had traditionally done, now the clergy generally support the poor. The church has spoken out against wage cuts and the firing of trade union leaders. Many nuns and priests are involved in education and community work in the shanty towns and farm communities. Church members are organizing groups to help each other improve the desperate conditions they live under. As well, the church has also loudly criticized the government for its abuse of human rights. On the other hand, some Roman Catholic policies have put a strain on families. Since the church stands against birth control, many families become too large to take care of properly. Children are frequently sick and hungry. Women are so overworked that health problems occur frequently.

Spiritual Beliefs Of The Andean People

"I believe in one God and I also pray to Pachamama, mother of earth, and ask for her blessing."

The religious beliefs of most Quechua and Aymara people of the sierra are mainly Roman Catholic. They do, however, still have beliefs and rituals that date back to even before Inca times. For these highland people, who live by farming and herding, their faith is closely tied to the land. There is a shared need that links all things—the supernatural or spiritual with people and nature.

The people have a sense of the Father, God, who lives behind the sun and is the giver of life, but he is remote—off in the distance. The Mother Earth, Pachamama is more closely related to their lives. One Aymara leader explains, "The earth is like a mother who nurses us and from whom we nourish ourselves. She is the source of all that is alive, always fertile and ever-creating. She will produce, reward and punish, according to the way she is treated."



Inti, Sun God

Besides Mother Earth there are the *achachilas,* or grandparents: they are protecting spirits who live in the mountains. The people feel that these spirits are the ancestors of the families who make up their communities. The spirits remain close to their people, not only

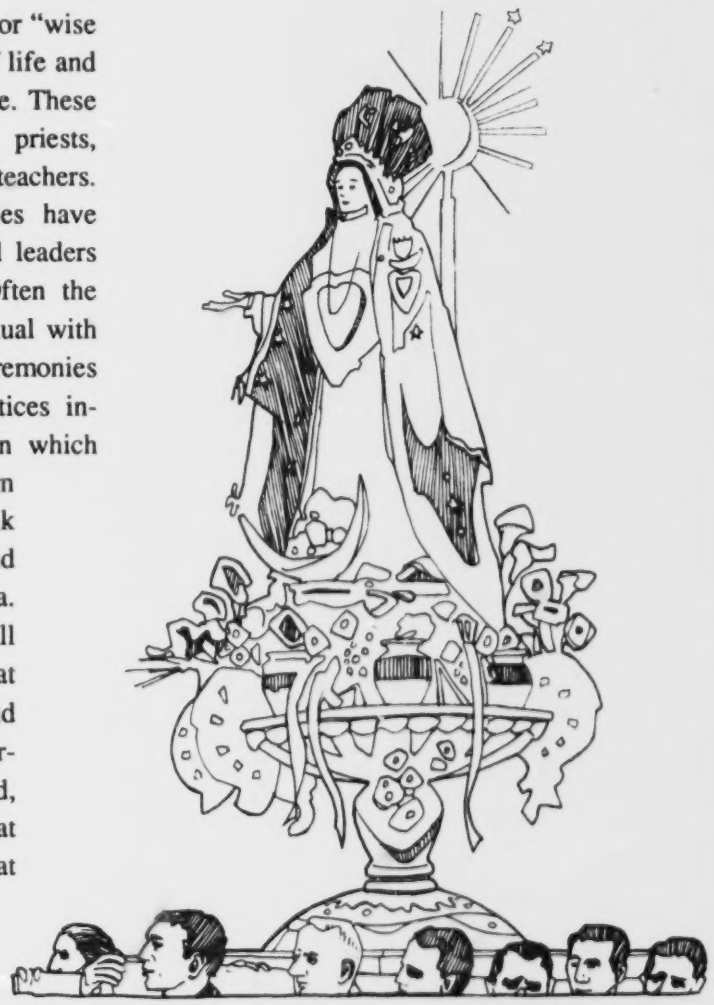
protecting them but sharing in their pain and sorrow. In return they must be praised, prayed to and given offerings.

When Spanish missionaries introduced the sierra people to the Virgin

In the Quechua culture, it is the responsibility of the yatiria or "wise ones" to keep up the way of life and beliefs of the Andean people.

Mary, it was easy for them to substitute Mary for Pachamama. In adopting the Christian saints they simply changed the names of their local *achachilas* to the names of saints.

In the Quechua culture, it is the responsibility of the *yatiria* or "wise ones" to keep up the way of life and beliefs of the Andean people. These men and women are priests, diviners, healers and teachers. Recently Catholic authorities have given these natural spiritual leaders religious responsibilities. Often the *yatiria* combine Catholic ritual with the traditional religious ceremonies of their people. Such practices include *cha'lla,* a libation, in which *chicha,* a homemade corn brew or other alcoholic drink is spilled out onto the ground to remember Pachamama. The ritual is performed at all important occasions: at Christian weddings and funerals as well as anniversaries, at the birth of a child, during a first haircut, at planting and harvest times, at



Ritual Procession Honouring The Virgin Mary

the roofing of a home. The tribute to Pachamama expresses the people's feelings of peace and joy and gives meaning to the meal that follows.

Protestant Churches

Protestant missionaries have been active in Peru for about one hundred years. They have made converts mainly in the selva. The number of people who follow the Protestant faith, however, remains less than four per cent of the total population.

The missionaries in the selva contribute to the health of the Indians with millions of dollars they raise for their missionary work in their home countries, mainly the U.S.. At the missions, medicines are sold cheaply. Health care is available as well as fuel and technical aid.

The primary goal of the missions is to enable the Indian people of the Amazon to read the Bible. In order to do this the missionaries have learned many of the 55 languages of the forest people and put them into script. The Indians can then learn to read and write in their own language. Many become bilingual in Spanish. This has helped the forest Indians get legal recognition for their land claims as well as other benefits literacy brings.

The Amazon peoples have paid a price for the gift of literacy. They have given up many of their traditional beliefs and practices. Western clothing is now the acceptable form of dress, rather than the traditional bark loin-cloth. The practices of having more than one wife and several families living together have been exchanged for ways more acceptable to Judeo-Christian standards.

Traditional Religion Of The Selva

The Indians have a spiritual reverence for their lands. As a result they usually are not willing to sell their lands even if they are offered a large amount of money. One Amazonian Indian expressed the feelings of her people towards their land this way, "No one sells their own child or their mother, because we love them. In the same way, it is an absurd idea for an Indian to sell our land." She continued later, "An Indian is an Indian and they can't change themselves any more than they can change the blood that runs in their veins. In the same way we can't change our feelings for our land where our ancestors are buried."

RURAL LIFE

... the Quechua peoples of the southern Andes are amongst the poorest. They subsist on a meagre diet of corn and potatoes and live a life in which starvation, disease and violence are a part. They have yet to know good roads, plumbing, electricity or medical care.

- ***What does Sendero Luminoso hope to accomplish?***
- ***How do the guerrillas' methods differ from those of the military?***

The Sierra Family

In the rural areas of the sierra, communities are family-centered—an individual alone is uncommon in a Runa community. Marriages are arranged between the couple's parents. Neither men nor women are thought of as being fully adult members of a community until they have married. A household usually consists of parents, unmarried daughters and sons, sons with their wives and sometimes grandparents. When women marry they usually live with their husbands' families. Although individual members of the extended family may own livestock separately, they farm the land together. There is seldom regular visiting among non-relatives.

A Rural Community

The Isolated Community

A typical village in the Andes may consist of some 50 houses arranged along two parallel cobblestone streets. At one end of the town stands a small thatched-roof church. In front of this is a square overgrown with grass and surrounded by low stone walls. The one-room school faces onto the square next to the church. The village's few shops stock such items as candles, coca, peppers, flour and ghetto blasters, things that people do not produce themselves. Most trading, however, is not done in the shops but at the local market held once a week in a nearby town. Until recently there was no road to the village, just a narrow track for burros and carts. Farmers had problems transporting their produce to the markets. Out of frustration the farmers built their own road to the market town. This took years of hard labour with the men volunteering their time. When they completed the road, the farmers together purchased a large truck to transport their produce. This works very well much of the time, although during the rains the truck often bogs down in the mud and has to be dug out on its market journeys.

The Busy Market

The day before market day all the roads leading to the market town are congested with men, women and children. Farm products and trade articles are carried on their backs, on burros and in large bundles on top of buses and

MARKET DAY: Vendors display their goods on the ground

trucks. Often llamas, whose ears are decorated with coloured yarn tassels plod along laden with produce. Llamas each have their own limit on how much they will carry—one kilogram more and they will not move. Shoppers include shepherds, miners, soldiers and priests along with housewifes, a cross section of the people of highland Peru. Down the length of the main street vendors, mainly women, exhibit the goods spreading them out on the road, on tables, under tents and umbrellas. There are blankets, fruits, vegetables and grains, wool clothing, overalls, second-hand books, cheap glassware, herbs, medicines and bridles.

The market abounds with sounds, colours and smells. The buyers and sellers are joined by entertainers: a man with a View-Master offers a look at New York City, Bambi or Snow White for five cents. Girls dressed like gypsies tell fortunes with a deck of playing cards and there is an organ grinder with parrots and a trained monkey.

Festivals
—Special Times Or A Financial Drain?

Festivals are also important occasions in the community. Most festivals involve public processions in which people carry statues or pictures of the saints around the plaza. Also there is music, dancing, feasting and drinking. In

Quechua: Among the Quechua, Inca Traditions are retained.

(See Page 34, The Minga)

more important fiestas there may be fireworks and a special market. When a community is planning to celebrate a festival, they elect a couple to organize the festivities. Along with supervising the event they must pay the fees of the priests, as well as for candles, flowers, incense, the cost of the orchestra and fireworks. This practice, which brings prestige to a family, can also put them into debt for years to come.

The Minga —An Inca Tradition

In the Quechua communities the Inca spirit of cooperation still exists. It is the custom to organize *mingas*, or gatherings of all the village men to help a member of the community build his walls, house or irrigation ditches. Work proceeds to the music of harps and violins and the consuming of several litres (quarts) of *chicha* (corn-based alcohol), packages of cigarettes and wads of coca. Instead of individuals separately offering their services to each other, all the able-bodied men jointly agree to do the work.

Coca Numbs The Pain

On an average day the physical labour expected of most men is more than what they are capable of doing given the number of calories they eat. To overcome this problem, the custom has been to chew leaves of the coca plant. The drug seems to give them energy and numbs the hunger and cold and pain. Workers use it in large quantities during the ploughing and harvest seasons.

Coca leaves also play an important role in religious and social rituals. The Runa people of the sierra spend a large portion of their income on coca. The dried leaves are sold in amounts ranging from a handful to 25-kilogram (55-pound) bags and people often chip in together to make a purchase. (See **Agriculture**)

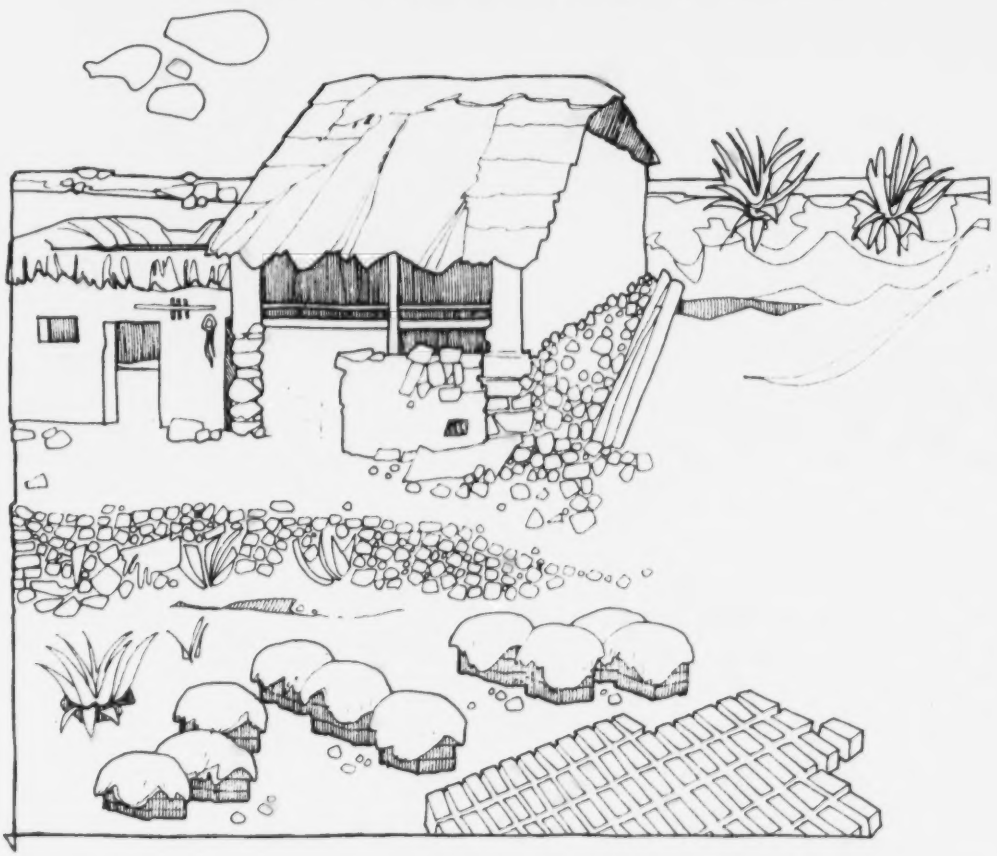
Of all the people of Peru the Quechua peoples of the southern Andes are amongst the poorest. They subsist on a meagre diet of corn and potatoes and live a life in which starvation, disease and violence are a part. They have yet to know good roads, plumbing, electricity or medical care.

Poverty though is not usually the fault of the poor—most are hard-working, tough, clever and flexible. Ordinarily they have no control over their condition.

What It Means To Be Poor In The Sierra

The people of the rural Andes are at a disadvantage for many reasons:

- Families are often poor. Homes are small, with little furniture and few cooking pots and tools. Often there is no toilet or running water. The household may have no land or not enough to feed the whole family for a year until the next crop. Families usually have only a few small livestock—llamas, goats, a few chickens or a pig at most. Expenses of weddings or funerals can make a family poor. Households have often found it necessary to borrow from neighbours, relatives or traders and are in debt.
- Family members are physically weak. Often in highland families, there are more members who are dependent than there are able-bodied adults. The dependents may be young children, old people, the sick or handicapped. Women are responsible for child care, cooking, tending the crops, carrying water, collecting firewood, shopping and cleaning as well as helping to earn a living. Men also are worn out early as they are responsible for ploughing and cultivating very steep slopes with only the aid of a crude plough and ox or burro. People are often hungry and thin,



In the Sierra, the homes of the poor are small. Frequently there is no toilet or running water.

weakened by parasites, sickness and malnutrition.

- Households are often isolated from the outside world. In the Andes, many villages are not on main roads. Many residents of the area cannot read or write. Most radio stations broadcast programs in the Quechua language. But unless people have a radio, they are not well informed about events outside their neighbourhood. Most boys only go to school for a few years before dropping out. Many girls do not go to school at all. Owing to their isolation, the government rarely sends workers to advise about agriculture or health.
- Disasters usually affect poor rural families more then others. Crop failure, famine, drought, earthquakes, epidemics or even an accident can wipe out a family or community.
- Most poor rural households are powerless. Often unable to read and write and without legal advice, they are easy victims of moneylenders, landlords, politicians and police.

The Sendero Luminoso —a Guerrilla's Story

These conditions of rural poverty have led to the forming of the Sendero Luminoso or Shining Path. This group has been called "perhaps the most brutal and vicious guerrilla movement that has ever appeared in the western hemisphere." Antonio, a member of the Shining Path which has been condemned by most of the world for its violence, speaks out to tell why he decided to join the movement.

Q: Why did you join the Sendero Luminoso?
A: Out of desperation. I have no future—no land, no hope of a job and no hope of ever gaining enough political power to change these conditions.

Q: Your group is very violent. Isn't there a more peaceful solution to the problem?
A: No, I don't feel there is a nonviolent solution. We must rid ourselves of the elite, the ruling class, which has kept us in slavery for centuries. These people do not care about us; we are only slaves to them. As an example, my uncle has been working for a family for about 30 years now. Last year the family told him to get rid of some squatters, poor people who had settled in one of their unused houses. After he had done this, one of the men of the wealthy family gave my uncle a ride home for the first time. The man was shocked by the conditions in which my uncle and his family lived. In all that time he had never even asked about my

uncle's family. The man reached into his pocket and handed my uncle the equivalant of $20. He was hoping to relieve his conscience.

Q: How can you possibly kill innocent people?
A: Innocent? They have been killing us ever since the conquest. At that time there were about ten million people in the Inca empire. Ten years later there were only about one million of us left. Today their policies are killing us as surely as if they had put a gun to our heads. My two baby sisters died because of the conditions we are forced to live under. People think that because so many of our people die that life is cheap for us. They don't realize that we grieve as deeply as they do. My father is burned out; he is as good as dead; he has been labouring so hard for so many years. Now he can no longer work.

Q: Recently the Sendero slaughtered cattle over the whole area. What did you hope to gain by this?
A: We killed only the cattle of people who have been given special privileges by the government. These people have been ransacking our land. They make their money from our labour and our resources—our silver, fish, lumber and oil. On top of this, instead of investing the money in Peru, they invest in the U.S. or put the money in Swiss bank accounts. They buy jewels, outrageously expensive cars and luxurious homes. We also carried out the cattle operation to show our strength. The exercise needed thousands of committed people working together.

Q: Why do you kill the campesinos, your own people?
A: This is what the government tells everyone to keep the campesinos from cooperating with us. Why should we kill possible recruits? It makes no sense.

Q: What does the Sendero hope to gain by terrorizing the country?
A: We want to return to Inca ways. The Incas, our ancestors were a proud, self-sufficient people. When Pizarro captured Cuzco he found storehouses of food that could be used to feed the empire in times of emergency. Everyone worked and fulfilled their obligations to the state. There was no class funnelling off the riches.

Q: What do you see as the future of the Sendero?
A: We are determined to uproot Peru's government and we will resort to anything to reach our goals.

Peruvian Soldier

Sendero's Opponents —Better Or Worse?

The Sendero Luminoso's use of terrorism, assassinations and massacres differs only slightly from the tactics of their military opponents. In spite of government denials, villagers are charging that the military and special police, the *sinchis* are slaughtering innocent civilians. A cluster of peasant women stood at the edge of a cornfield and wept as they told reporters how they saw army troops killing their husbands and sons.

The village people are faced with a choice. Either supporting the Sendero whose methods they reject or going along with the police and military, which for most people is just as bad. Thousands of children have been left orphaned by the fighting between the Sendero and the military. More then 100,000 people have fled the violence of the sierra, adding to the overcrowding at the coast.

"The Conquest Of The Amazon"

The popular political slogan "the Conquest of the Amazon" means different things to different people. To the landless farmer in the sierra and to the *barriada* (shanty town) dweller it means hope—another chance. To the oil or lumber executive it means money. To the Amazon Indian it means death, either the loss of a distinct rainforest culture or the extinction of a whole people.

One of the ways that this loss of traditional culture is happening is through the "patron system". Today this system involves about 80 per cent of the selva Indians. Joseph is a member of the Amuesha people of the central selva. He will tell you about the patron system.

"Our people have worked for a patron for many years. He is of German-Swiss origin and has a large cattle ranch in our area. He needs large numbers of labourers to keep his operation going. Often instead of paying us he gives us credit in his store. Many of our people do not read or write and have no idea of the value of their labour or their produce from hunting, fishing or farming. The patron sets the wages and prices and keeps the accounts.

The store on his ranch is the only source of manufactured goods in our area—prices range from two to five times the price in town which is more than a day's walk. He gives us credit in his store and sometimes in exchange he accepts our cattle for about half the going price. Occasionally he will take agricultural produce for one-quarter of the price.

Rather than being able to work in our gardens we spend most of our productive time and energy working for the patron to pay off our debts. But the wages we earn clearing his pastures are less than half the daily minimum wage for the region. So we are constantly in debt. With his store and our cheap labour he has made a considerable fortune. Much of the profit has been invested in his cattle operation. He now owns more than 2,000 head of cattle." (See **Agriculture**)

THE AMAZON: Peru's Last Frontier, its conquest to the landless farmer in the sierra and to the *barriada* (shanty town) dweller means hope—another chance. To the oil or lumber executive it means money. To the Amazon Indian it means death.

The situation of the migrant labourers from the sierra may even be worse than for the rainforest peoples. Large numbers of sierra people are contracted to work in the jungle. They are often subject to fraud and violence by the middlemen who contracted them. As well they likely do not get the wages they were promised. Few ranchers or farmers provide adequate shelter or decent working conditions for their workers. There are no labour laws or police supervision to protect them. Many continue to wear their heavy clothing which is unsuitable for the jungle climate. They are often sick and do not find it easy to adapt to the new diet. Some even fall into the patron system.

The influence of this system is becoming stronger as more colonists arrive to set up commercial enterprises such as farms, cocaine trafficking and lumbering.

Se Necesita Muchacha (Maid Wanted) —A Common Sign In Windows Of Provincial Homes

In the past, the patron system usually involved only the men. Today nearly three-quarters of the Indian boys and girls are bilingual in their own language and Spanish. Now girls are leaving their traditional villages to work in the towns as *muchachas*, servants. It is often a teacher, patron or godfather (See **Religion**) who finds positions for the girls with their relatives.

The girls help their employers with cooking, washing and taking care of the children. These girls are often taken into service to pay off their family debts and they receive no wages for their work. They are most often kept in seclusion in the patron's house and they do not continue their education.

In their new life with their adopted family the girls learn to reject their origins. Often they cut off ties with their community completely.

Indian girls often go into service to pay family debts

Young men are joining the Peruvian army in greater numbers than ever before. This departure of people of marriageable age from the traditional rainforest community means there are not as many new families starting.

Selva People Exhibited As Human Curiosities

Of all the tourists who come to Peru each year 60 per cent come to the selva. These tourists are interested in the exotic way of life of the Amazon peoples. In order to cater to their curiosity, tourist companies are moving Indian peoples to their tourist lodges. Here the tourism promoters pay them small sums of money to put on shows for the tourists. The performance, however, is much different from their real life. A tourist brochure for one of the lodges reads:

After breakfast, you will visit a nearby Yagua Village. The Yaguas are proficient hunters with blow-guns. A sharp-shooting demonstration can easily be arranged and photographed with cigarettes or trinkets for prizes. A strict no-tipping rule is enforced.

Yagua with Blowgun

The Indian people have encountered many problems with these practices. They include:

- **The loss of traditional crafts.** The crafts people now make most of their pottery for tourists. They do not have the time to create the beautiful yet useful pots which have been part of their culture for centuries. They are losing their traditional, authentic designs.
- **The loss of legal titles to their traditional lands**. Since the lodge operators have moved these people outside of their territorial limits, they have difficulty in keeping their property titles.
- **Earning low wages**—often half the minimum living wage for the region. Since most of them have given up hunting and farming, they are becoming undernourished.

The Selva Village —From Mobile To Sedentary

In the past, native communities moved when the soil in their area was no longer fertile. Their home settlement usually consisted of a communal house in the middle of the village.

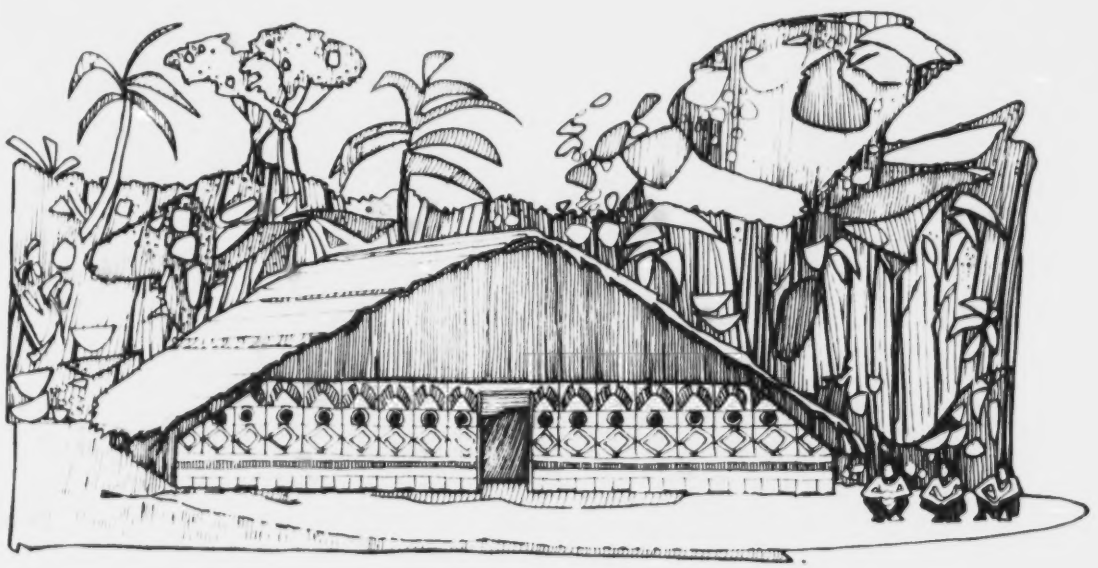
Here families lived together in one building of immense size. It served not only as family home but as kitchen, dining hall, workshop, storehouse, meeting place, dance hall, cemetery and temple.

The missionaries did not approve of this set up, however, and most communities are now arranged around the school with the soccer field in the center of the plan. Families now have their own homes.

Now that most native communities have been given assignments of land, they cannot move to more fertile areas as they used to. Their villages now stay in one place. (See **Agriculture**)

Often several communities gather for special occasions such as the finishing of a new house or harvesting certain crops. There is feasting, drinking, dancing and singing.

These occasions are important for cementing good relations between villages. It brings young people together to court for marriage. It also allows the exchange of goods and news.



COMMUNAL HOUSE: It served not only as family home but as kitchen, dining hall, workshop, storehouse, meeting place, dance hall, cemetery and temple.

Food From The Rivers

Fish are caught in traps, stunned with poison, speared with harpoons and shot with bow and arrow but most are caught with imported hooks and nylon line. Although the outboard motor is common today, the dugout canoe is the main method of transport and plays an important role in fishing.

The Hunting Party —A Dying Custom

The traditional Indian custom of hunting has been severely limited by the recent land restrictions. Also the number of game animals has dwindled. Hunting parties are still occasionally formed in isolated areas when the native people are short of food. The hunters move for a few weeks at a time, changing their camps every few days depending on the availability of game. Land tortoises are often the main source of game because they can be captured and held alive in racks until they are needed for food.

Traditional Spear Fishing

All people in the hunting group work together. The senior men are the main hunters, collecting the game. The youths hack out trails to the next camp. Young boys also work as a team, doing various chores. Women take apart the camps when it is time to move. They are capable of doing this in about an hour. In the same amount of time, they can construct another. They are also responsible for cutting firewood and cooking the food for everyone.

When the village is on the move from one camp to the next, everyone sings to scare away the wild animals from the caravan. When the hunting party is ready to return home, they signal the village which prepares for their arrival. Fires are lit to cook food for home-coming festivities. The hunt ends with the chief delivering a special chant.

Developers such as commercial loggers and farmers who are taking over the land are putting increased pressures on the rainforest peoples. It is now necessary for them to organize themselves by holding meetings with communities from different areas. They need a vision of the future that they want to build, the values they want to promote and the lifestyles they want to live.

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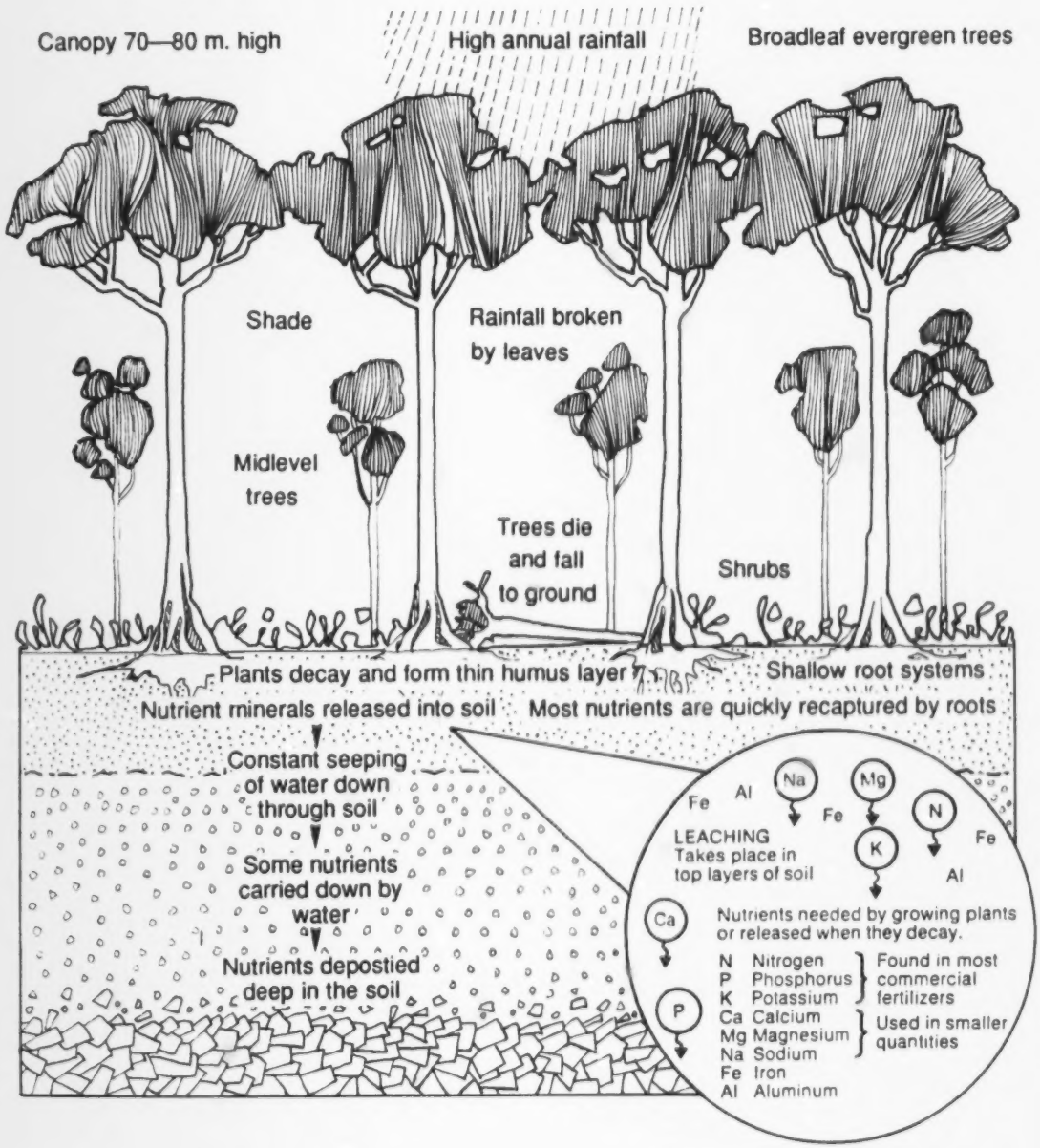
It is the difference between having control and not having control over one's life, between a relationship based on the dependence of the patron system and one based on equality and respect.

At this time village elders are needed as skilled political leaders and diplomats able to bring their people together. One elder at a recent community meeting appealed to his people, "Let us rub our culture back into ourselves."



The Rainforest Leaching Process

AGRICULTURE

Of all the export products produced in the Amazon, the most destructive has been beef. Since ranchers receive generous loans from the bank and government to raise cattle, they turn huge areas of rainforest into pasture.

- *What are the effects when the rainforest is burned?*
- *How are the Sendero Luminoso and the drug trade linked?*

The Selva —Slash And Burn

The Indian peoples of the Amazon like other forest farmers of the world practice slash and burn agriculture. This is a common agricultural technique which has been used around the word for centuries. Using this method, people cut a small area of forest, usually a section which has been cut down before and grown up again. They burn off the area and then plant their food crops. The soil is usually only fertile for one or at the most two years depending on how long it has been left fallow. The site is then abandoned and the forest is allowed to grow again. In this way the soils recover their lost fertility.

Each forest family plants up to three separate gardens a year.

- The smallest is usually less than one quarter hectare (.7 acre). Here climbing beans are planted.
- On the flood plains along the river's edge, the family plants up to one hectare (2.5 acres). Crops include mainly manioc and bananas along with corn, beans, potatoes and peanuts plus sugar cane and other different varieties of fruit.
- In areas of poorer soils, an additional one hectare is planted. Staples of manioc and rice make up this garden.

The Indian family supplies its own vegetable needs from its garden, feeds frequent visitors and gives anything leftover to nearby relatives. The number

of people who work in an indigenous family garden is limited by the number of able-bodied family members. Few Indian families have enough money to hire outsiders to work in their gardens. In some communities, however, people have been organizing cooperative work groups. The whole group works an equal amount of time in each member's garden.

Manioc Farm

In the past, traditional garden sites would have been left fallow for 10 to 20 years before they would be used again. The population is growing at about six per cent per year (natural growth plus immigration), the highest growth rate in the world. There are four times as many people farming as before. Therefore there is less space for farmers to cultivate. And Indian families are having to use their garden sites for a longer time and to shorten the fallow period. Newcomers, who are not as sensitive to the forest as the Indians are, make new demands on the forest by not giving the land enough time to recover. Soils are becoming exhausted and the forest is becoming scrub.

Help Is Available For Colonists

Luis Gonzales is a mechanic from the sierra. He heard about the Amazon colonization programme. The government is giving away land along the Lima-Pucallpa highway to anyone who wants to farm it. But 10 per cent of the land must be cultivated and it is up to the farmer to clear it.

The Gonzales family decided to take the gamble and moved to the rainforest. With the help of his wife and sometimes his children who go to school in Pucallpa, Gonzales has managed to clear the land. He also uses the traditional slash and burn technique.

When the trees that form the forest canopy (the top layer of branches) are cut down, the sun can penetrate to the ground. In heavy tropical downpours,

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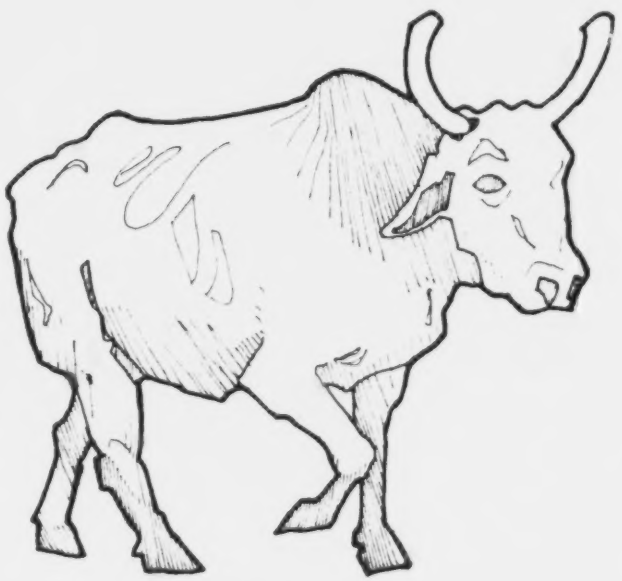
the thin, fragile layer of topsoil about five to 10 cm. deep (two to five inches) lies unprotected and the nutrients are leached out.

Gonzales wants to find ways to improve his operation. A nearby agricultural research station has offered help. They study his farming methods for a year and then make suggestions. A team put together a plan to help Gonzales. They suggested:

- Making his pasture lands more nutritious for the herds by planting two types of grasses and nitrogen-producing legumes. This would reduce erosion and restore the soil.
- The new plants would provide a richer diet for the cattle and would allow three animals to be grazed on each hectare instead of the usual one.

Gonzales raises the local Zebu cattle. This is one of the few breeds that can survive the tropical climate and diseases of the Amazon. Although they need little attention, they gain weight slowly and produce no milk. The researchers suggested crossing some of them with other breeds to produce an animal which provides milk.

Using the research suggestions, Gonzales' operation would be about the same except for milk production. The new pasture will keep the soil fertile and it will not need to be left fallow for as long. Also Gonzales will not need to use so much new land to keep up production. Many of the colonists who are arriving daily are benefiting from this free advice as well as the free land and loans. However, these services are not available to the thousands of displaced rainforest Indians.



Zebu Cow

Profit Seekers —Commercial Farmers And Ranchers

As well as Indian settlements and immigrant farm families, there are wealthy individuals or companies producing commercial export crops: sugar, bananas, pineapples, coffee, palm oil and beef cattle.

Large tracts of land are used for these enterprises. Neither the government nor the commercial farmers are willing to spend the time or money necessary to cut and transport the large amounts of timber in the areas they want to farm. As a consequence the land is cleared by burning which adds to the severity of the greenhouse effect. (See **Climate**)

As well when large tracts of forest are burned there are many other effects. A tropical rainforest teems with more plant and animal life than anywhere else on earth. Peru's rainforest area is believed to support at least 20,000 species of plants. Also exotic birds, insects, reptiles and mammals have all evolved over millions of years. All are lost as the forest burns.

Besides wiping out plant and animal species, disrupting Indian settlements, wasting lumber, and ruining soils, commercial farming and ranching can indirectly reduce the amount of harvest produced downriver. Soils eroded by farming or ranching flow down the Amazon tributaries where they are deposited in the slower waters. The sediment creates a damming effect. This makes the river levels rise, hindering farming on the flood plains and flooding river settlements.

Of all the export products produced in the Amazon, the most destructive has been beef. Since ranchers receive generous loans from the bank and government to raise cattle, they turn huge areas of rainforest into pasture. Not only are large tracts of forest destroyed, the soil is compacted and eroded. The climate in these areas becomes hotter and drier than usual. The grasses which are planted to form pastures do not grow naturally in the Amazon. They are susceptible to weed and pest invasion and the land may only be used for seven to 10 years.

Ranchers eager to make as much money as possible on their investment graze more animals than the land can accommodate. This causes more damage. When forestland soils are exposed to sun and rain they become so infertile they cannot be restored unless new vegetation is planted within a few months. The areas cleared for ranches are so large that is not possible to introduce enough new grasses and shrubs to protect the soil. As a result these areas are likely permanently lost.

One hectare (2.5 acres) of cleared rainforest can produce 200 kilograms (440 pounds) of beef in one year. In contrast an Indian community can produce up to 6,000 kilograms (13,200 pounds) of husked corn plus 4,500 kilograms (9,900 pounds) of root and vegetable crops in the same amount of space and time.

It is hoped that Peru will realize that its rainforest is more valuable in its natural form until they can decide how to put it to best long-term use before it is too late.

Coca, the Only Crop From Which Farmers Can Earn A Living

Tingo Maria is a town 560 kilometres (350 miles) northeast of Lima in the Huallaga Valley. The valley lies in what is known as the *ceja de selva* (eyebrow of the jungle) halfway down the eastern slopes of the Andes. It lies between the cold dry mountains and the steaming Amazon basin. Orchids thrive in the moist jungle heat. So does coca, the plant from which cocaine is made.

Young settlers who came from the impoverished highlands were full of dreams of prosperous farms with row after row of coffee bushes, orchards of citrus fruit trees and herds of sleek cattle. Promises of government help to make this happen were not kept. Abandoned settlers turned to the one crop that was profitable without government help. Coca, which had long been a cash crop in the region, took off when the world cocaine industry began its astounding growth. Today more than 75,000 hectares (187,500 acres) are under cultivation in Peru's Huallaga Valley, the world's largest coca growing zone. There is enough coca grown here to produce at least 85 tons of cocaine a year.

The Huallaga Valley and Tingo Maria (known as Snow City because of its cocaine connection) are the sites of the most concentrated antidrug activity in the world. The Peruvian government under U.S. supervision began to try to eliminate coca in the early 1980's. The U.S. does not distinguish between coca which is grown for legal use in Peru under government supervision and illegal coca which is made into paste and exported to be made into cocaine. They destroy it all.

Eduardo Rameriz is a fifty year old farmer who lives in the valley. He tells the story of his brush with a coca elimination team.

"At about seven Sunday morning, they arrived at my farm. The first thing they did was blow up the building I use to dry coca leaves. Then they started in the coca fields. They wanted to pull up the coca plants but they couldn't so they started to use machetes."

The Coca Plant

Rameriz still feels upset. His coca plot was legal. He registered it with the government's National Coca Company. After the narcotics team destroyed his fields, Rameriz says he was jailed for a month accused of drug trafficking. Since his farm was larger than others in the region, he felt he could survive without coca. He stayed in the area. Many of his neighbours fled. Some moved down river and continued to grow coca this time illegally. Others went to look for a more peaceful place. Some who became bitter because they could no longer make a living without growing coca joined the Sendero Luminoso. (See **Rural Life**).

Although few coca growers have actually joined Sendero ranks, many growers have turned to the guerrilla group for protection against the drug traffickers called narcos. The Sendero acts as a bargaining agent for the coca farmers, forcing the narcos to pay fair prices. They also tax shipments of coca paste sent out of the area. This brings in $30 to $40 million each year to the guerrillas.

Coca and Cocaine Production

U.S. officials have spoken of the need to provide coca farmers with other means of survival. But little has been done. In the meantime, the U.S. is using the herbicide, Spike to wipe out coca bushes. U.S. planes drop pellets containing Spike on coca areas of the Huallaga Valley. Spike cannot tell the difference between coca and other crops in the area. It destroys all plant life. The soil of this region will not be fertile for at least five years. Also the chemicals leak into the rivers contaminating the water supply and killing the fish. Doctors say that children are suffering from conditions which are not cured by the usual medical remedies. Some say Spike could cause cancer.

How Cocaine Is Produced

The illegal drug trade is probably the fastest growing and most profitable industry in the world. Right now, cocaine is the industry's biggest product, worth billions a year.

The first step in making cocaine is mixing the coca leaves with kerosene, which produces a whitish paste. The leaves and kerosene are mixed by people

who stomp on them with their feet in plastic-lined pits. This is usually done where the coca is grown. Most Peruvian farmers who grow coca illegally make the paste because it sells for much more than the unprocessed coca leaves.

Each day at several spots around the valley, paste sellers wait anxiously with their wares for a small plane to land on a secret runway cut into the jungle. In 15 minutes the paste is paid for in U.S. dollars and loaded onto the plane. The plane takes off usually heading for a cocaine labratory in Colombia. The process of making the paste into cocaine is a delicate chemical action. It is usually carried out in by trained technicians. The finished cocaine is shipped to the U.S. and other countries under the control of Colombian narcotics traffickers.

Legal Uses Of Coca

Coca, the same leaves from which cocaine is made is perfectly legal in Peru. About 10,000 tons are used annually, most of them chewed. The leaves, together with an alkaline substance usually wood ash, is held in the mouth like a tobacco plug. The coca releases a tiny bit of the same chemical that gives cocaine its kick but in a dosage that is hundreds of times smaller.

The people of the Andes have chewed the leaves for thousands of years to help them withstand hunger, cold and long working hours. Many studies have shown the coca chewing to be harmless or even beneficial because the leaves provide vitamins and minerals not usually found in their diet.

Coca leaves are also brewed to make herbal tea. It is used to relieve everything from headaches to altitude sickness. A government agency makes more than three million coca tea bags a year. They are sold to grocery stores and restaurants across the country. Coca is used in religious rituals in the Andes and the Amazon. In the sierra it also plays an important part in meeting friends or doing business, just as having a beer does in many countries.

Coca leaves still flavour Coca-Cola. In 1906 the U.S. government insisted Coke remove the cocaine chemical from the leaves it uses to flavor Coke. U.S. authorities consider coca leaves a narcotic. Within U.S. borders no one can legally use coca products that have not been decocainated.

The Hacienda And Its Peasants: A Parable

Enrique Ortega was the son of a peasant. But his father was a *caporal* (foreman) and that made him different. He made sure that the workers on the hacienda fulfilled their duties. In return the hacienda owner gave his foreman a little more land and expected him to do a little less work in the fields.

Enrique was likely the only boy in the village whose father could afford to send his son to school. None of the haciendas had a school. The owners did

not want them as they felt the boys should be at home where they belonged, working. But Enrique's father was doing well supervising the workers. The owner only had to make the 30 kilometre trip from his home in town to the hacienda a couple of times a month. He allowed the boy to go to school as a favour on his fourteenth birthday.

In school Enrique learned to ask questions:

"Why do the hacienda owners care more for their cows and sheep than they do for us? When the animals are sick they call a vet. When we are sick there is no doctor. Sometimes we die."

"Why must our parents work for no pay?"

The years passed and Enrique graduated from elementary school. He returned to the village to live with his family. Enrique's new skills were badly needed. In time he persuaded the villagers to form an organization. Together they planned to bargain with the hacienda owner, hoping he would relax his demands on them.

They made four resolutions:

1. That they not be expected to work the hacienda lands without pay for more than three days a week instead of the usual six. Also that the usual 10 to 12 hour working days be reduced.

2. That the village women and children no longer be asked to work in the manor house for days or months at a time without pay.

3. That the hacienda owner no longer take their livestock without payment or for prices 50 to 80 per cent below what they could get in the market.

4. That the hacienda owner must supply his own tools, equipment and work animals and not expect the villagers to supply their own, without pay, for work on his lands.

They sent the document containing the resolutions to the hacienda owner. Rather than discuss the new work agreement which the villagers wished to make, the hacienda owner decided to crush the organization and "...teach those upstarts a well-deserved lesson."

The villagers were harrassed, beaten and their lives threatened as well by other hacienda owners, politicians and the police. Enrique and other leaders were imprisoned.

The Military Tries Land Reform

In 1968 the military government announced, "Peasants, the hacienda owners will no longer feed from your labour." Haciendas were broken up and the land given to the peasants. The previous owners, however, took away whatever they could. The peasants had no money to buy seeds, equipment and tools. The government was not there to help them with credit or farming and

marketing advice.

After struggling for a few years many abandoned their farms to go to the cities to look for work. Many still struggle to make a living from their small plots but nine farms out of ten are too small to support a family. Some peasants sold out to the old hacienda owners who are buying back the land at cheap prices. Much of the land is now back in control of the old landowners. They allow the land to lie idle or because of very inefficient management produce only half as much food as does a small scale farmer.

Many families though, are trying to keep their small farms by earning money. Some go to the selva to do contract work but this has not been very successful. (See **Rural Life**) Others leave for the coast for a few months at a time to do seasonal work in the fishing industry or on farms growing sugarcane, cotton or rice. Some make money by buying scrawny cattle, fattening them and selling them for a higher price. In many cases daughters are sent to coastal cities to work as maids or factory workers, sending home their wages.

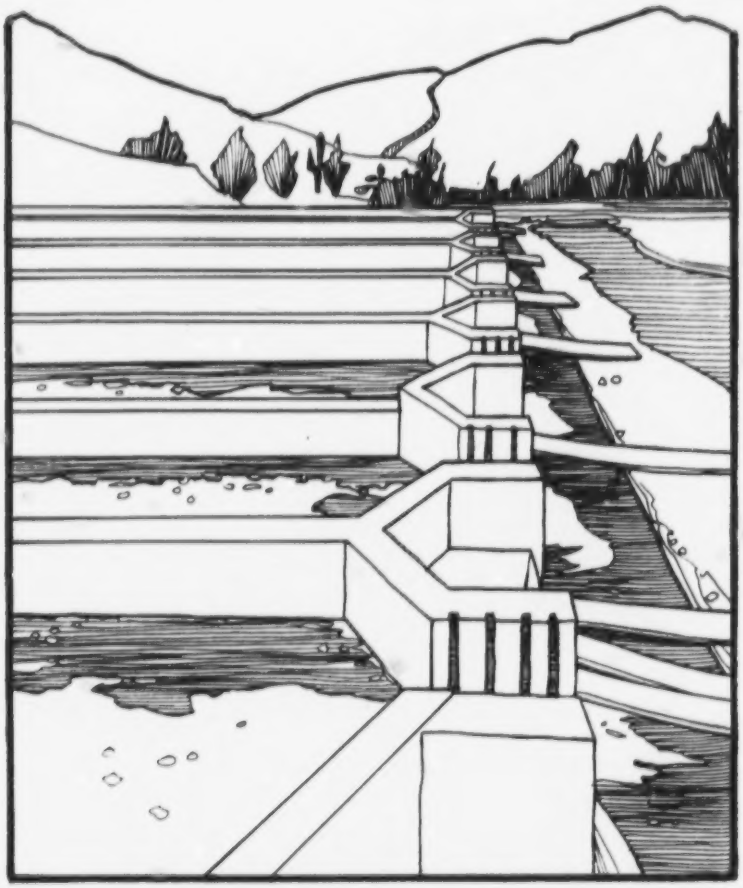
Some farmers are now forming unions and going on strike against the local government agencies which buy their agricultural produce. They often hold demonstrations, block roads and refuse to sell their produce. Some of their demands have been met. These include: receiving back payments owed to them for the last two potato harvests and an increase in the price paid for corn.

Another way of coping with the pressures of earning a living from the land is to form cooperatives. Farmers are able to increase production by working the land together. Progress is being made. Village organizations are now making decisions for the community and villagers have more personal freedom. The organizations are struggling against great odds and years of tradition. For some progress is too slow. But some are winning.

La Costa "Peru's Most Fertile Region"

The Costa has been the most productive farming area in Peru, despite the fact that it gets practically no rain. Of Peru's 52 rivers that flow westward from the Andes, only ten have water all year. Irrigation of the river valleys is the key to coastal agriculture. Irrigation is expensive and whoever controlled the water, controlled the area. Most of the farmland of Peru's coast was developed as huge estates called haciendas. Some of these had been owned by the same families since colonial times. Others have been in the hands of foreign corporations.

Most of the farms were large commercial enterprises. The principal crops have been sugarcane, cotton, rice, vegetables and some fruits. For centuries the hacienda was a self-contained unit. It included land, barns and stables as



IRRIGATION CANALS: Irrigation of the river valleys is the key to coastal agriculture.

well as housing for the workers and their families, stores, a church and possibly a school. The hacienda workers became indebted to the landlord and they had to stay on the hacienda and work off their debt.

Under Peru's army-sponsored revolution, the haciendas were made into cooperatives, owned by the workers. Members are paid a salary and a share of the profits. They take part in managing the coop and they supply most of the labour. They do, however, hire outside workers to help cut the cane and harvest the cotton and rice. The government has tried to increase the amount of land devoted to food crops because the country has had to import great amounts of its food. Cooperatives earn less money for these crops and have found it difficult to borrow money for supplies, equipment, seeds and fertilizers. Production levels have gone down and the cooperatives have not been as successful as predicted.

INDUSTRY

At least half of the wood cut will end up as possessions of people of richer countries—providing things such as disposable chopsticks, coffins and office furniture, objects that are not even appreciated for the beauty of their wood.

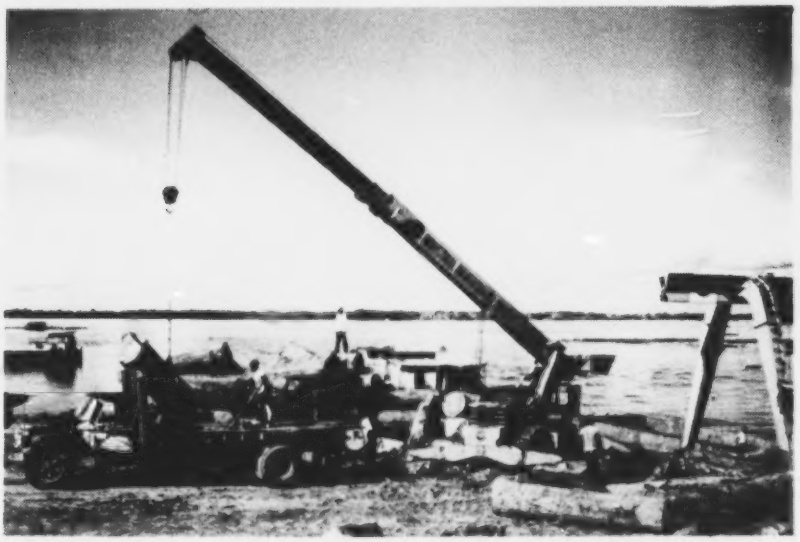
- *Why are Peruvian miners being arrested?*
- *Why does Peru no longer have the world's largest fishing industry?*

Commercial Logging

Perhaps the dining room suite or a desk in your home were once part of a stately giant tree in the Amazon rainforest.

A young man who recently returned to Canada from Peru's rainforest recalls, "While I was in the Amazon I saw a tree cut down by a commercial logger. It was I guess about 60 metres tall (198 feet). The chainsaw cut it down in about 10 minutes." Since the tree was likely several hundred years old, it was felled in probably one millionth the time of the tree's lifespan. Each day loggers cut down many trees like this one. Logging companies are destroying forests which have been in existence for millions of years. Whole forests are being destroyed within a period of 50 years or so—one millionth a part of their history.

The young Canadian continued, "The crown of the tree was about 15 metres (48 ft.) across. As part of the forest canopy it was decorated with vines and other climbing plants that linked it to the neighbouring trees. When the trunk was cut the tree shuddered but stayed upright. Its top was supported by the climbing plants attached to it. I watched as the tree tottered and then as it fell there was an outburst of sounds in the forest. As it came crashing down



LOGGING: Much of the logging is conducted by giant lumber companies from North America, Western Europe and Japan.

whole branches were ripped off other trees. These damaged trees are likely to be attacked by diseases at places where large strips of bark are torn off. As a result of cutting down this one tree, about ten others could die within a year."

The logs cut from this valuable tree would bring about $2000 to the logging company. At least half of the wood cut will end up as possessions of people of richer countries—providing things such as disposable chopsticks, coffins and office furniture, objects that are not even appreciated for the beauty of their wood. One of the main reasons that Peru's rainforest is being cut down at an ever-increasing rate is that more people want more wood. An average American uses about one and a half tons of wood each year.

Much of the logging is conducted by giant lumber companies from North America, Western Europe and Japan. They are allowed to operate much as they please, often using destructive practices. In Peru, as in most developing countries, there are few if any environmental controls and standards, due to the desire of the country to attract business. Japan is now interested in building a road into the Amazon forest to extract timber. The Japanese lumber corporations send the logs to be processed in Japan, which is the largest single consumer of hardwoods in the world. The road would open hugh areas of rainforest subjecting it to uninformed invaders who extract what they can from the jungle.

BEST COPY AVAILABLE

With only some care, the damage caused by commercial logging can be greatly reduced. The climbing plants can be cut and the crown reduced in size before felling. A skilled logger can direct a tree to fall where it will cause the least damage. Also trees whose trunks are likely to split when they fall should not be cut. Often dozens of shattered trunks are left to rot on the ground.

There are, as well, other alternatives to logging previously untouched primary forest—forest areas never before cut down. Logging companies could get all the timber they need from secondary forests alone. These are forests which have already been disturbed and have grown again. Using better forest management techniques lumber companies could produce more of the kinds of trees that they prefer. Experts say that enough tropical tree farms could be planted to produce all the timber and wood pulp the world needs by the year 2005. In the humid tropics a fast-growing tree species can produce wood at a rate of 20 cubic metres a year. This amount of wood would require an area of natural forest ten times as large.

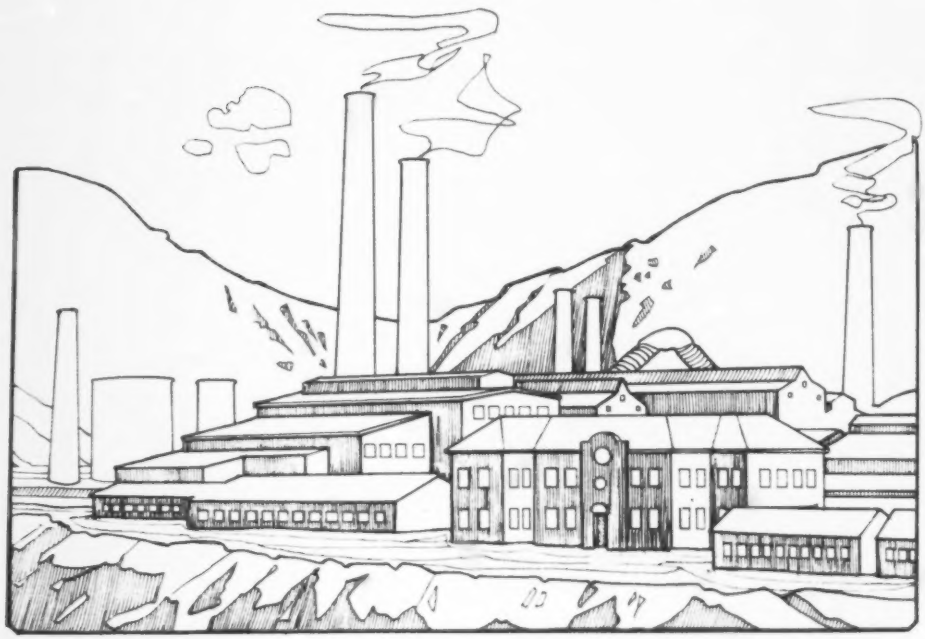
When Peru processes its timber into plywood or other semi-manufactured goods, the country earns more money while cutting fewer trees. Tropical hardwoods which are sold to other countries as logs earn only one-third as much as when they are processed. Sawmills and plywood factories are being built along the rivers to earn more of this forest income.

Mining

By the time of the Incas, Peru's abundant mineral wealth was already being extensively used. Half of the gold used in coinage in the world today had already been mined in the Andes by 1532 when the Spanish conquered the Incas. The main interest of the Spanish was the country's mineral wealth, mainly located in the sierra at high altitudes. Although the Spanish lived generally along the coast they developed the mining using Indian labour. They extracted mostly gold, silver and mercury but some copper, lead and tin were also mined. The Spanish families who were involved in mining became very wealthy by exporting precious metals to Spain and importing and selling manufactured goods.

Africans who had been brought into the country as slaves to work on the coastal haciendas, were taken to work in the mines. They could not adapt to the high altitudes, however, and the sierra Indian men, whose bodies were conditioned to the high environment remained as miners. In colonial times whole areas were depopulated because so many men died from being forced to work in the mines. Miners sometimes spent months in the mines coming out only for mass on Sundays.

Later when forced labour was no longer the practice the mines recruited their workers throughout the central sierra. Men would migrate to the mines to work, leaving their families on the farms. When the sierra hacienda owners



MINING: Today mining is a key industry; it makes up about 40 per cent of Peru's exports.

were taking over more of the Indian lands, the wages earned by the miners helped their families pay for the legal battles with the landlords.

Working in the mines gave the Indians the opportunity to learn Spanish. This was an important skill since all business in the sierra is carried out in Spanish. In addition many of the mine workers learned to read and write, abilities that were required in order to vote. As union movements expanded in the mines, Indians gained experience with organizing and bargaining. This experience has proven valuable in their home communities. Conditions in the mines though are still dangerous. The average life expectancy for a miner is 44 but many die in their middle-thirties from a lung disease called silicosis. Wages are low: a miner for one of the larger companies might earn $4.50 a day; while miners in smaller mines probably make $1.50 a day. Houses supplied for the miners are usually very small without proper ventilation or running water.

Today mining is a key industry; it makes up about 40 per cent of Peru's exports. Copper accounts for about one–half af all metals exported. The National Federation of Miners and Metallurgic Workers is a powerful union with 70,000 members. Peru's miners along with farmers and working-class people have been the hardest hit by the almost 2,000 per cent inflation. The miner's union has often held strikes for fair wages and working conditions. But union members are becoming the targets of violence and human rights violations by

the military. This is because of their opposition to government policies which cause higher prices and keep wages low.

Fishing

For a time during the 1970s Peru's coastal city Chimbote was the world's largest fishing port. Each year more that 10 million tons of sardine-like anchovies were harvested. The catch was processed into fishmeal because there was no market for such a vast quantity of anchovies as food. Experts knew that the anchovy catch was far too high and "the world's greatest stock of fish may have been damaged beyond recovery by overfishing." Then in the mid 1970's the anchovy disappeared from Peru's coastline. (See **The Land and Climate**) Peru lost about one–third of its foreign exchange as well as a source of protein for its people. The world lost a major protein supplement, once used in the feed of hogs and poultry. Although the anchovy has returned, the catch is only a shadow of the former abundance.

Today Peru's fish catch is about 150,000 tons a year. Most of it consists of more valuable species than the anchovy: sardines, mackerel, tuna and pilchards. Much of the catch is canned. Of this output only .6 per cent is eaten in Chimbote and only about 20 per cent is eaten in Peru. The rest is sold to foreign countries. One of Chimbote's exports is catfood.

Peru's exports a massive amount of protein—canned fish has one of the highest protein contents of any food—despite the fact that many Peruvians are malnourished. Most of the people of Chimbote cannot afford to buy the processed fish that they produce. The fresh fish is bought mainly by the big hotels in Lima. Only a small portion of Chimbote's population gets jobs in the canning factories. For these employees most of whom are women, the hours are long and the pay is low—about $1 a day. Working conditions are usually poor. Since the fish are chilled to preserve them the temperatures in the canneries are low. The women often have to wade through ankle-deep cold water and fish waste. Protective clothing is not supplied. As a result, tuberculosis and other bronchial problems are common. Most of the employees at the fish plants are hired for short periods of time so that the employers do not have to pay the benefits or supply the better working conditions that the law requires for workers hired for more than three

FISHING: Peru's catch is about 150,000 tons a year.

months. Few people are represented by a union and those who take time off for sickness are likely to lose their jobs. There are always many others ready to take over despite the poor pay and conditions.

Manufacturing

Peruvian companies are exporting cotton denim and packaged soups to the Soviet Union, gold jewellery and shrimp to the U.S., wine to Colombia, mining equipment to Bolivia and blankets to Japan.

The textile industry is the traditional centre of Peruvian manufacturing. Peru has an advantage in textiles with much of its raw material being of the highest quality. Cotton from the north coast ranks among the world's best. As well, the country has an important share of the luxury fibres market. Peru produces about 85 per cent of the world's alpaca wool. The alpaca is an animal related to the llama but it has much finer wool. It is one of the warmest natural wools available. Now small weaving plants are producing enough alpaca fabric that it can be successfully exported.

In the 1980's manufactured goods have gained an important place in Peruvian trade. These goods bring in about one–fifth of the country's export earnings. Selling manufactured goods to foreign countries means that Peru does not have to depend only on exporting its raw materials or natural resources which cannot be replaced.

In order to protect their own manufacturing industries industrial nations are apt to limit the amount of foreign goods that can be brought into their countries. Or governments put very high taxes on goods which are imported so that foreign goods are not much cheaper than their own domestic merchandise. A T-shirt made in Peru might be sold to a Canadian or American company for $4. After paying the government import duties the T-shirt would probably cost the company $8. They would likely sell it for $16, a price competitive with T-shirts made in Canada or the U.S.

As part of Peru's development, it is important for the country to produce the things Peruvians need. Peru, however, is a poor country and industries are expensive to set up. In the past, many of Peru's industries were foreign owned and run with foreign technology, equipment and trained management. If Peru nationalizes an industry, the foreign company withdraws its assets. The industry no longer has foreign money, methods or expertise and often fails.

Advertising in Peru is very loud, colourful and full of pizazz. Since many people now have access to T.V. they see U.S. programmes showing expensive lifestyles. They want to be able to buy the things they see on T.V.. Now with the enormous price increases and continuing low wages, few Peruvians can afford many manufactured goods. Peru used to assemble 34,000 automobiles a year; now they have difficulty selling the 3,400 cars produced in 1988.

URBAN LIFE

Limeños claim that everything—government, banking, industry, education, newspapers and magazines—is centralized in the capital city.

- ***More than 11,000 children must work to support parentless families.***

"Lima Es Peru" (Lima Is Peru)

After conquering the Inca Empire, Pizarro realized that he needed to keep close ties with the Spanish crown if he wanted to keep his supremacy in wealthy Peru. That required communication with Spain by ship. As a consequence Pizarro founded the coastal city of Lima, City of the Three Kings in 1535, in the lower Rimac Valley. Lima faced the sea with its back to the Andes.

The Spanish conquest in Peru ended the power of Cuzco, the Inca capital. Lima was the capital of the Spanish colony. The Spanish culture never blended with the Indian. They always remained separate. The sierra is Indian; the coast is Spanish.

Lima became the warehouse for exporting the riches of Peru to Spain. The viceroy, who represented the Spanish government, never ventured out of Lima. Limeños rarely visited other areas of Peru. The sierra was too high and made them uncomfortable, the selva too hot and humid.

The climate of the coast was preferable to most colonists. Though well within the tropics, the Peruvian coast enjoys a mild, even climate. For nine months of the year low cloud and mist keep temperatures between 10° and 16° C. (50° and 60° F.)

Members of the privileged class are usually multilingual in European languages. They are perfectly at home in Paris, London, Madrid, New York or Miami Beach. Yet most do not understand the Quechua or Aymara languages, which are spoken by millions of their own country people in the highlands. Even today most have not visited any of Peru outside of the coastal cities.

They do not need to leave Lima. Everything—government, banking, industry, education, newspapers and magazines—is centralized in the capital.

Lima—A City Of Contrasts

Much of the colonial city of Lima is still preserved. Narrow streets are overhung by the ornate wooden balconies of the old, once wealthy residences. The colonial city is now Lima's main shopping and business centre. Beautiful old colonial buildings, weakened by earthquakes, are being torn down and replaced by modern high-rise office buildings. This change has led to the decay of the inner city, which now provides only slum accommodation. The stately old colonial homes are now tenements, housing some of Lima's poorest residents.

Some of the streets are being widened; others are choked with vehicles and street vendors called *ambulantes*. Traffic congestion can make driving

Pizarro's Statue

anywhere in the Lima region take hours. Exhaust fumes are trapped under low cloud to give Lima one of the most toxic atmospheres in the world.

The rich developed the beach communities of Magdalena, Miraflores and Barranco, where their summer homes were separated from the capital by farmland. The palm-lined streets, stately mansions and modern high-rise apartments contrast with the Spanish colonial buildings and gray office blocks of the downtown area.

Lima has grown rapidly from a population of 150,000 at the beginning of this century to about eight million in 1989. Much of this growth is a result of people moving from the countryside hoping to find jobs in factories and public services. Many of these people live in slums officially named *pueblos jovenes* which means "young towns". (See **Housing**) Areas outside the city have been cleared for new highways, ring roads and modern building developments. Also industrial areas have been developed between Lima and the port city of Callao and eastward into the sierra.

The question is how long the privileged elite of the city can keep its lifestyle now that it is surrounded and outnumbered by the poor who are demanding a share in government and a more just society.

Barefoot Business

About 80 per cent of Lima's public transport—mainly taxi service—is provided by people whose businesses are not registered. Going legal is difficult. For example, it could take 461 days, 24 bribe demands and 37.5 metres (120 feet) of paperwork to register a small business.

In some areas of Lima only about six out of every 100 people have stable jobs. About 70 out of every 100 are either unemployed or under-employed, which means they might pick up a day's casual labour from time to time. These people include those involved in the underground economy or informal sector also called "barefoot business". The shoeshine boy, the cigarette seller, the shoe repairer, the mechanic operating by the roadside—all are living by their wits outside of the national economy—on the edge of survival.

Their numbers are growing daily but most of their earnings are very low indeed. A survey in Lima showed that three-quarters of the street vendors earned less than the government's minimum wage of about $14 per month. This is often because there are far too many of these workers for too little work. As well their customers are often as poor as they are. For these workers there is no unemployment insurance, no trade union protection and no credit to fall back on at hard times. However, there are no taxes to pay either.

Barefoot business people who are desperate for work are open to being exploited by more prosperous people or businesses. Often the legal commer-

cial sector subcontracts with them for piecework at almost slave-labour wages.

If there was a lot less red tape to register a small business, Peru's government could harness this great force of human ingenuity and adaptabiilty to the benefit of all.

Street Vendor

As The Economy Gets Worse —Children Pay The Price

Children play an important role in the barefoot business movement. The Peruvian Justice Ministry has stated that more than 11,000 children between 6 and 11 support families in the absence of their parents.

Evita who is 11 gets up at 5 a.m. and runs to catch the bus that goes out to the suburbs of Lima. There she works for a family taking care of their children. She finishes at 6 p.m., has two days off and earns a wage of about $10 a month. Evita has two younger brothers and a sister. "We never really knew our father," she says. "I know that he works somewhere in the jungle and has another family there. Since Mother got sick, I've had to take care of the family. I don't earn much but it keeps us from starving."

When asked what is the biggest problem facing child workers, Juan, a 10 year old worker says, "People try to take advantage of us." Juan goes to Lima's central market every day. He unloads crates of food from the trucks arriving from the country. He must work to survive. Along with several dozen

other kids he used to sleep in the bus station or in empty railway cars.

Street Kids Organize

What makes a difference in Juan's life now is that he belongs to a Catholic children's group, with a difference. It is an organization for working children run by the kids themselves. Juan now sleeps in a hostel run by the movement. The organization has spread throughout Peru. Members share their experiences and advise each other on how to avoid being cheated by customers, employers and other street people. Juan says, "We take a hard look at the problems we meet working on the streets, at school or in the *barriadas*. We discuss actions we can take to change situations that we think are unfair."

Each year the groups hold a national conference to discuss the conditions of child workers. They learn what other groups are doing and plan the year's activities. Some of their projects have included a "Child Workers Home" where street kids can buy an inexpensive hot lunch and take part in games and cultural activities. Other groups support an educational program that helps school dropouts finish courses and pass their grade level.

Although the organization only touches a small percentage of working children, it is teaching them how to organize to improve their situation. One member named Maria says, "My dream is that kids have a different experience than just hunger and misery. That adults don't just show pity but give us affection and support. With support you can do anything. Kids will always be around you know. We're like plants, you can cut us down but we'll crop right up again."

It Depends On Whom You Ask

For a different viewpoint of Lima let's look at the family of Carlos and Margarita Muñoz. Carlos is a 42–year–old doctor and Margarita is a nurse. They have four children.

Margarita says, "Two years ago we were quite well off. We had two houses, two cars and a maid. We sent our children to private schools and belonged to a couple of clubs, a golf and country club and a professional club.

Now we can no longer make ends meet even though we have sold the summer house and my car. We cancelled our club memberships and have also let our maid go. Five times in the last year our home was broken into and the stereo, T.V., VCR and food processor were taken. Last week I was picking up one of the children from a music lesson when two men impersonating police officers stole our car. We don't know if it is in the mountains with the Sendero Luminoso or in the jungle being used for drug trafficking.

Every month or so the Sendero blows up a power station and the electricity is off for several days. Our taxes go to restoring the service. It is costing taxpayers billions of intis. People who work in the underground economy making or selling things do not pay taxes. Although some of them make more money than my husband does, our taxes go towards programmes providing social services for them.

My husband makes a salary of about $98 a month working as a doctor for a bank. He also has his own medical practice. Doctors in Peru still make housecalls and often he is out until very late. Patients who have jobs pay through the government medical plan. If they are unemployed they pay cash or in goods. Since people now have less cash, bartering is becoming even more common. Sometimes my husband receives payment in the form of goods such as shoes or food or he may get his car serviced if a mechanic can't afford to pay. Besides his medical practice, my husband also has a business buying animal hides from the meat packers and selling them to shoe makers.

Family ties are very strong and we support one another. My brother and sister-in-law can't afford to buy a house, so they are living with my parents. We help each other by buying large amounts of food supplies such as sugar or rice. When a family member runs out of something they can't get or can't afford we always have enough to share.

Our children are very influenced by T.V. Now one of our sons wants to be a punk rocker. Last year he was pressuring us to allow him to have one of his ears pierced so he could wear an earring. But we put our foot down. Besides, the private school he goes to would not allow it. Our daughters are very fashion conscious and want to look like actresses on the American T.V. programme Dynasty. They don't seem to realize that it's only fiction—that real people don't dress or act that way.

We want the best for our children and have worked hard to provide for them. Although we do not want to separate them from their culture and my husband does not want to give up his profession, we seriously feel it might be necessary to leave Peru. More than 150,000 people, mainly professionals and skilled workers, have left Peru in the last year, we may have to join them."

HOUSING

With inflation, the amount of money that bought a modest home in the attractive older suburb of Miraflores three years ago, will now buy a pair of prescription eye glasses.

- ***Why do squatters fly the national flag on their homes?***

A Home Of Our Own

Hundreds of thousands of highland villagers have moved from the mountains to Lima. The city has been unable to house all these newcomers. Young families want a home of their own but the main obstacle to house building is the lack of land to

The *barriadas*

81

which they can get legal title. To overcome this problem, families have formed what are called *barriadas* or squatter settlements.

The settlements usually begin with a group of people organizing to take over a piece of land. The group usually meets secretly for several months to plan their invasion. On a chosen night they descend suddenly on the selected site and mark it out in plots with white painted marker stones. They leave spaces for future streets, wide boulevards and public parks. Then they build their own individual shelters. The invaded land may be located on hillsides, riverbanks or wide areas of desert sand but usually the land is privately owned.

Often these invasions take place on public holidays so that the authorities are not usually able to organize a violent response. The squatters declare their support for the government, and often name the settlement in honour of the president. Because the Peruvian army will not go against the national flag, the squatters fly the flag on their shelters.

Sometimes the *barriadas* are actually authorized secretly by the government in advance and sometimes the invaders are violently evicted. Usually after some show of force by the police, they are left alone. Then the *barriada* begins to grow.

One of the characteristics of the *barriada* is the variation of house styles. A well constructed two-story cement block house can be found beside rough shacks. Families build the houses themselves in their spare time. Work proceeds bit by bit as the family accumulates savings or finds opportunities to get materials at low prices.

Some houses are made of flattened cans and drums, cardboard, sacking and waste timber. A more substantial shelter can be made with woven reed screens and wood from packing cases. A traditional type of house here is made with mud and reed walls and a woven reed mat roof. This type of structure is able to last several years in the desert area surrounding Lima because it practically never rains.

The government now calls the *barriadas, pueblos jovenes* or "young towns". Although some of these "young towns" have been in existence for as long as forty years, many do not have services such as piped water, sewers, electricity or garbage collection. More than half of Lima's eight million people live in the *pueblos jovenes*.

Peru has a very uneven distribution of income. The bottom 60 per cent of the population receive less than 20 per cent of the income while the top 10 per cent receive almost 50 per cent.

These statistics are reflected in the homes of the wealthy. The district of Barranco, a wealthy Lima suburb consists of old colonial mansions—some of which have 40 to 50 rooms, sometimes filled with art treasures. Other new estate developments hire security guards to keep out all outsiders.

The people in between the *barriada* and the Barranco residents are the middle-income families. These people live in high-rise apartments or homes often of Spanish style. With inflation, the amount of money that bought a modest home in the attractive older suburb of Miraflores three years ago, will now buy a pair of prescription

eyeglasses. Soon people will no longer be able to afford middle-class housing. New homes in this category are not being built because of the lack of building materials. The government does not have the cash to import construction materials. (See History) People cannot afford to buy the building materials that are available since most are sold on the black market for outrageous prices.

The Andes
—Where Adobe Homes Provide Security

The Indian people of the sierra believe that the land or Pachamama, Mother Earth (See Religion), shelters all things and people. The house, therefore, has come to be identified with her. She guards and protects the people who live in it, sheltering them from the cold and warding off evil spirits while they sleep. The house unites a family in all its pain and happiness.

Houses are often scattered throughout the community although some are clustered along the roads. They are made of adobe (sunbaked brick) with stone or mud foundations and thatched A–roofs. Houses usually have from one to three rooms, most of which are small. There are generally two hearths in the ground: one for preparing the daily meals and one for making *chicha*, the popular homemade corn-brew. The smoke filters out through the roof. Furnishings usually consist of benches along the walls. Beds may be raised platforms or bedsteads, covered with lambskins or home-woven blankets. Many homes now have television.

Each house has a small attic, which forms a flat ceiling over the interior. This attic has a special meaning in the home because the seeds and products of the harvest as well as valued family possessions are stored there for safekeeping. Seed left there is well protected, since it is very dry and the smoke that filters up keeps insects away. Also possessions are easily guarded since the only entrance is through the house. Thus the attic is tied directly to the security and survival of the family.

Amazon Forest Materials Provide A Comfortable Home

The peoples of the rainforest usually build their villages close to rivers and streams which they use for bathing, travel, sources of food and water. They often build a new house near the river in a manioc garden. As the manioc gets used up, the surroundings are cleared of logs to form a sandy patio. Round the edge of the garden fruit trees are planted. The area at the back of the house serves as a kitchen garden. Here they grow tobacco, gourds and sometimes plants used for medical or spiritual purposes. (See **Health**) From the front of the house is a wide clear path to the river where dugout canoes are moored. From the rear another path may lead to a stream where women wash clothes and pots and soak vegetables before cooking. Other paths lead to neighbour's houses, manioc gardens, and beyond them to the forest, hunting trails and to neighbouring villages.

As one mark of their identity, each Amazonian group has its own style of ar-

chitecture. Some of the houses are rectangular, others round and yet others oval but all are built around four central pillars which support a tent-like thatched roof.

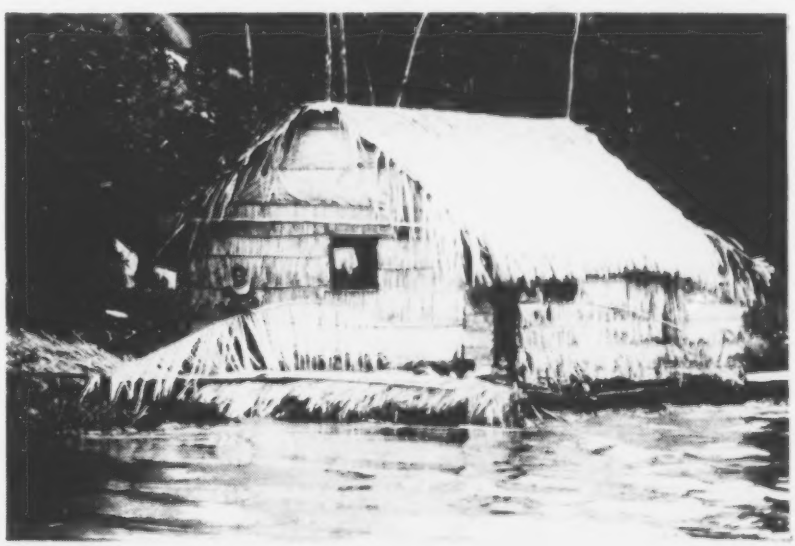
House building is a man's task as it involves woodwork and gathering materials in the forest, both of which have been male activities. The men clear the ground of logs, roots and stumps and trace a plan in the sand using vines as tape measures. The men then cut the main timbers and gather vines to tie them together. The house is often roofed with palm leaves cut in the forest and woven together. The walls are closed gradually with material collected from the forest.

When a house is completed, there is a big feast and dance. Neighbours, many of whom helped with the work, are invited. The house is compared to a human body and the housewarming gives it a heart in the form of the family who lives there. The dance is also an occasion to perform rituals to protect the house from the wind, rain and lightning and spiritual attacks.

The Furnishings Are Kept Simple

Moving into a new home is not particularly difficult as furnishings are kept simple. Hammocks are important items as they are used for sitting or resting during the day as well as for sleeping at night. Food is often stored in baskets hung from the roof. This keeps the food ventilated and out of reach of insects. From stretched vines hang clothing, blankets and bags. Often ceramic pots and baskets are stored along the walls.

An open space at the rear of the house is used as a kitchen to prepare and cook food. Here can be found a huge ceramic hotplate with a fire hearth underneath used for cooking manioc bread. (See **Food**)



Amazon Dwelling

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FOOD

In the Cathedral of the city of Cuzco hangs a huge painting of the Last Supper. Surrounded by his 12 apostles, Jesus Christ sits at the table. Jesus is sharing with his guests a well-roasted guinea pig, which for the people of the Andes is a favourite dish for a special occasion.

- ***How do you feed your children when bread for a family of five may cost half a month's wages?***

The Coast
—Why Isn't It A "Land Of Plenty"?

It seems reasonable that people along the coast of Peru would eat well. They have access to the vegetables and tropical fruit of the Amazon basin, to the meat, potatoes and vegetables of the sierra, the rice and vegetables of the coast and the abundant fish of the sea.

Recently, however, food prices in Lima have skyrocketed. In 1988 inflation was more than 1,700 per cent. Even people who are earning middle-income salaries can afford to feed their family only one good meal a day. Some are in danger of going hungry just as do the people of the *barriadas* and the Indians of the rainforest and mountain villages. How can this be so?

Roads connecting the rainforest with the coast are often washed out during the rainy season. When this happens shipments of produce from the Amazon do not reach their destination, and end up rotting in trucks mired in mud along the roads. Prices in Lima go up as a result.

Most of the farmers of the Andes are not able to produce large surpluses of food to feed the country. This is because they do not receive a good price for the crops they already produce. Since they make such a small profit and

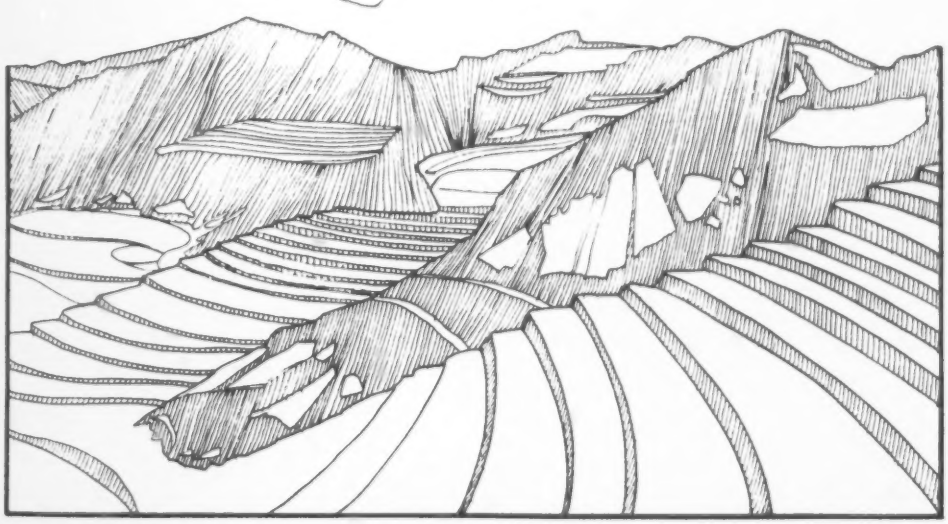
there is no credit available, they cannot afford to upgrade their farms and produce more. Young people are moving to the cities or are having to do wage labour. This leaves the farming to members of the family who are older or younger and not as strong.

The oases of the coastal valleys are very fertile and capable of producing ample food. Instead of being planted in food crops, though, much of the land grows commercial crops of sugar and cotton for export. As well much of the land surrounding the coastal cities is now used for housing instead of growing crops.

Peru is a leading fishing nation. The addition of a small piece of fish to a dish of rice makes a nutritious meal. But most of Peru's fish catch is not sold to Peruvians. It is processed into fishmeal, which is exported to be used as animal feed and fertilizer.

Over the years the people of Lima and coastal Peru have developed a taste for foods which must be bought from other countries. All the flour for bread is imported. Now that Peru must pay cash for imports, it can no longer afford to import the large quantities of food it once did. And once again prices have risen.

The people of Lima who until recently could afford to buy bread for their families everyday can now afford it only one day a week. The average basic wage in Lima is about 63,000 intis a month. Less expensive bread rolls cost 40 intis each. Twenty-five rolls a day for a family of five would cost 30,000



TERRACED FARM LANDS: Potentially Peru is a land of plenty, but government policies, inflation, and the use of farmlands for export crops, have reduced the nation's food resources to the point where many go hungry.

intis—almost half a month's wages for bread alone. At one time when guests were expected, a child would go to the corner store for bread and ham to serve with tea. This is no longer possible. Butter and cheese are now luxuries and a kilogram (about 2 pounds) of beef costs 5,400 intis. An average wage earner would have to work for 13 or more hours to pay for a kilogram of meat.

What can people afford to eat now? A middle-income family can probably still afford rice, beans and salad—a nutritious meal. Paula Blanco, a laundress with four children says, "For breakfast I give my children the juice from boiled carrots and a piece of sweet potato. For lunch and dinner we eat soup. I can usually get fish bones quite cheaply and I boil them to make the soup stock."

The Sierra —Peru's Poorest Region

In the sierra the unstable climate combines with a limited amount of land, seed, fertilizer and labour to make farming difficult. Although potatoes have been their traditional crop for centuries, farmers are no longer able to produce enough potatoes. Families which have some wage income need to spend the money they have on manufactured food products, such as bread, rice and sugar. Although these foods have lower nutritional content, they often have been protected by government price controls. Being cheaper they had become the main food for many Andean families. Poorer families cannot afford to buy fruit and vegetables.

The people of the sierra get most of their animal protein from guinea pigs. The "microlivestock" (small animals kept for use or profit) are raised in the same way they have been for centuries in the homes of the Andean Indians. The guinea pigs are allowed to live around the household stove in the kitchen and are mainly the responsibility of the women and children.

Food As It Is Prepared In The Amazon Jungle

Since the land area now available for the Indians to cultivate, has been reduced so excessively in the last few years, many Amazon people are unable to grow enough food to meet the nutritional needs of their families. Throughout the rainforest, Indian people are still trying to provide enough food for their families in traditional ways.

Nearly all the cooking in the selva is done by women. They carry home the heavy loads of manioc tubers in baskets made of vine or wood splints. The baskets are carried by a sling around the forehead. When the women arrive they dump the tubers into the stream to wash them. They then grate the roots on a curved wooden board. The resulting pulp is placed in a large basket sup-

ported by a tripod. Water which is poured onto the pulp is squeezed through into a pot below. This removes the poisons and the starch. The mash is then squeezed in a press to dry it. The dried mash is mixed with starch to form round cakes of manioc bread about two feet in diameter. These are cooked on a pottery hotplate. When half done the bread is turned and then cut into quarters and placed in a basket.

No meal is considered complete without a contribution from both men and women. The staple of the diet, manioc, is provided by the women and supplemented by meat and fish from the men. To prepare, meat and fish are usually boiled with lots of chili peppers. The resulting stew is served on a banana leaf or enamel plate and eaten with manioc bread dipped in the hot juice. When available large quantities of meat and fish are smoked on racks over the fire. When properly dried they will keep for a long time. Small fish, shrimp and crabs are sometimes wrapped in banana leaves and roasted.

Farinha is a dry granular meal made from a special variety of manioc. Since *farinha* stores well, it is eaten on journeys and traded extensively throughout the Amazon.

PREPARING MANIOC BREAD: Dried manioc mash is mixed with starch to form round cakes of manioc bread about two feet in diameter. These are cooked on a pottery hotplate.

HEALTH

Except for small children, women usually have more health problems than others. With a poor diet and repeated pregnancies often beginning in the teens, the health of most mothers is severely weakened. Women who look too old to be having children are actually in their thirties and expecting their seventh or eighth child.

- *Did you know that one in four medicinal drugs in current use has its origins in the tropical forest ?*

Bring Your Own Blood and Anesthetic

In Lima, if you are scheduled to have surgery you must arrive at the hospital with everything you will need for the operation and recovery period. The list might include: a supply of your type of blood, the anesthetic, thread, bandages or other surgical supplies and the medicines that you will need to recover. Hospitals do not have the money to stock these supplies. Even to be admitted to a hospital for surgery is an accomplishment. Only people who have full-time jobs (about 10 percent of the population) are covered by the state medical scheme known as social security. Others must pay cash.

In Peru, health is becoming a business not a right. Stories such as the one about Frederico Luis Mancco show the critical health situation in Lima.

The Story Of Frederico

Frederico was from Huaycan, a "new town" in the desert, just east of Lima. There is only one medical clinic which serves more than 3,500 families, most of whom are refugees from the violence-torn southern sierra provinces.

Frederico received a knife wound when he got into a scuffle with another student who was selling cocaine paste to Frederico's classmates at the high school.

Frederico's mother and a neighbour took him to the only emergency clinic in the *barriada*. They were told that he would need an operation and would have to go to a hospital across the city. But Frederico was refused admittance at that facility because there was no bed available. After trying four other hospitals without being able to get help for various reasons, Frederico's mother took him back to the emergency clinic where they had first gone for help. There he died, five hours after first seeking assistance.

Cases such as Frederico's are not isolated. They reflect the growing crisis in Peru's health system. The average life expectancy in Peru is 57 years, while the average in Latin America is about 65.

Poverty Causes Health Problems

With the cost of living on the rise, even if a family's income remains the same, there is not enough money to cover the basic necessities of life. Without these necessities poor health and sickness result. Housing is unhealthy for a great majority of the people of Peru, both in the cities and the rural areas. Most homes do not have running water or toilets which means that maintaining good hygiene is difficult. These conditions cause many people to suffer from typhoid, tuberculosis, dysentery and hepatitis.

The main cause of infant deaths in Peru is malnutrition complicated by poor living conditions. Milk, a basic staple for children, is not available among the poor and is often replaced with tea or other herbal drinks. The Food and Agricultural Organization recommends a daily consumption of 56 grams of protein and 2,400 calories to maintain health. The average person in Peru eats only half of the requirements—26 grams of protein and 1,560 calories a day. As these statistics are the average, many people receive much less nourishment than this.

The Health Of Women

Except for small children, women usually have more health problems than others. With a poor diet and repeated pregnancies often beginning in the teens, the health of most mothers is severely weakened. Women who look too old to be having children are actually in their thirties and expecting their seventh or eighth child. Also, women cook and clean, shop and do laundry by hand for families with eight to ten members often without having running water or electricity.

Besides raising a family, women usually work outside the home. In rural areas, farming or making and selling crafts in the market are common practices. In cities, women work mainly in the informal sector (See **Cities**) often for half the amount that men receive for the same work.

Traditional Methods Of Healing

Most of the government health services are concentrated in Lima. In both the sierra and the selva the native people use traditional medicines from plants or animals to cure themselves. This is particularly true of the peoples of the Amazon, who have learned that the tropical forest supplies at least 1,300 plant species for medicine.

When the native peoples cannot heal themselves they go to traditional healers known as shamans who deal with the supernatural cause of illness. Shamans have been successful in treating many ailments. Their vast knowledge of herbal remedies passed down through thousands of generations, has been likened to a medical library.

The prospects for this newborn Peruvian child are not good. Death from malnutrition is common for infants. Milk, a basic staple for children is unavailable to the poor.

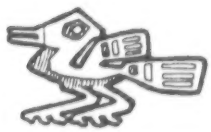
Shamans and medical doctors are not in competition. When the forest peoples come in contact with diseases of the western world such as the flu, whooping cough and measles, the practices of the shaman are not effective. People then may seek the help of western medicine. Clinics though are generally badly equipped and many patients reach the clinic too late to be helped.

The Amazon Forest —A Vast Pharmaceutical Factory

Tropical forests are nature's main storehouse of raw materials for modern medicine. When we pick up a medicine at our neighbourhood drugstore, there is one chance in four that the product owes its existence either directly or indirectly to raw materials from the tropical forest. The product may be a painkiller, an antibiotic, a laxative, a tranquilizer or a cough lozenge, among hundreds of other items.

Scientists who study drugs have taken a close look at only one in a hundred of all plant species in tropical forests. The forests may contain stocks of natural resources, which could help doctors cure diseases that puzzle medical specialists today. But at the rate the rainforests are being destroyed, we may never get the chance to find out.

EDUCATION



In the Sierra, girls are kept home more often than boys because their parents think that learning to read and write is of no use to girls.

- ***Many able young men leave the villages to get an education. Why do they not return.?***

Although young people make up a very large part of Peru's population, the government does not have much money to spend on educating them. Schools are becoming more crowded and run down and few teachers are being hired.

The sierra is Peru's most difficult area in which to provide a good education. Most villages and towns in the Andes are isolated. The settlements usually, however, have a primary school. School is compulsory for children between the ages of seven and 15. But most Runa children attend for only about three years. Few children attend school regularly. Many parents claim that their daughters and sons are needed at home to tend the animals, work on the small family farm plot or do household chores. Girls are kept home more often than boys because their parents think that learning to read and write is of no use to girls. It is the men of the family who are responsible for dealing with outsiders. Men, however often leave to find wage labour elsewhere and many families are left under the supervision of women alone.

Runa children often find school difficult because they must learn a second language—Spanish. Although Quechua is an official language of Peru, most formal education is carried out in Spanish. Therefore, the children must be fluent in Spanish before they can do well in school. The choice of subjects to be taught and the content of the courses are based on a European model. The educational needs of the Runa children living in villages in the Andes are not taken into consideration.

Many adult women speak bitterly of their own childhoods and their parents' inability to send them to school when they were children. One woman said, "I am going to see that all of my girls go to school." Her two eldest children go the public secondary school and are learning trades. The four younger ones attend primary school.

Most, secondary schools are located in the larger towns. If village children are going to continue their schooling past elementary, they must leave their families to go to the larger centres. Girls seldom get the opportunity to continue school. Villages lose many of their more able young men when they leave to go to high school. They seldom return permanently because going home usually means returning to the life of a farmer with no other opportunities.

Highland families who want an education for their children move to the city. Adults who have moved from the sierra usually have had little formal education themselves. They see education as the best way for their children to get ahead in the world. Many adult women speak bitterly of their own childhoods and their parents' inability to send them to school when they were children. One woman said, "I am going to see that all of my girls go to school." Her two eldest children go the public secondary school and are learning trades. The four younger ones attend primary school.

Many families though cannot afford the luxury of keeping their children out of the labour force and in school. But people are learning that those trained in technical skills receive higher pay than the unskilled. Now, rather than expecting their children to train for the upper middle-class professions, they encourage them to work toward skilled jobs in the industrial or commercial areas.

Schools in the *pueblos jovenes* "young towns", where most of these people live, usually consist of about five to ten classrooms plus a small library and office around a central courtyard. Each "young town" must provide the school buildings, desks and supplies. But it is the responsibility of the government to provide the instructors. Today the average teacher makes about $45 a month. Boys attend in the mornings and girls in the afternoons.

Many parents belong to a parents' organization that meets about once a month. These organizations raise funds through raffles and street parties to pay for things such as exterior lighting around the school, school band instru-

Boys studying: Many girls do not continue their education

ments and books for the library. School repairs and repainting are taken care of on weekends by the fathers of the children.

Sending a child to public elementary school is expensive for families living in the "young towns". Each child must wear the official school uniform. Families must also supply the children's textbooks and school equipment. As well there are additional expenses if the child has a special project, takes part in a school concert or if the class goes on a field trip. Most families reduce expenses by making uniforms and passing them on along with textbooks to younger brothers and sisters. Often children earn their own money for extra expenses. However expensive eduation is seen by both parents and children as a way to improve their standard of living and be able to afford some of the luxuries and pleasures found in the city.

ECUADOR
COLOMBIA
Napo River
IQUITOS
PIURA
Amazon River
Marañón River
CHICLAYO
CAJAMARCA
BRAZIL
TRUJILLO
PUCALLPA
HUARAZ
Pacific Ocean
Rimac River
HUANCAYO
CALLAO
LIMA
MACHU PICCHU
CUZCO
BOLIVIA
Mt. Harascan
PUNO
Lake Titicaca
AREQUIPA
HUMBOLDT CURRENT
CHILE

MAP OF PERU

SUGGESTED ACTIVITIES

INTRODUCTION

1. Make a list of all the words and images that come to mind when you think of Peru.

2. Have a discussion on aspects of Peru such as location, size (what area of your country does it correspond to), time zones, the major languages, cities, crops, population, religion, etc.

3. From your discussion make a list of questions class members would like to ask about Peru. Invite a guest who is from Peru or who has been there to talk to the class and answer their questions. Ask the guest to bring slides, photographs, crafts or other objects from Peru.

4. Publish a newspaper about Peru. During your study of Peru, students write articles on the different aspects of the country. You might want to interview the guests who come to speak on the country or find your own people to interview. You might choose to print some recipes, photographs, pictures you have drawn, or poems you have written.

The newspaper can be a class activity or all the classes in the school studying Peru can contribute to the publication. You may decide to twin with another school in contributing articles or exchanging newspapers.

Students can be assigned different newspaper roles such as editors, reporters, proofreaders etc. Decide on deadlines, publication dates, budget, circulation, advertising, etc.

5. Discuss sponsoring a development project in Peru. As you study Peru think about ideas for projects. You may want to assist in digging a well or help a group of women develop community kitchens to better feed their families. Find out which non-governmental agencies in your area (e.g. OXFAM, CUSO, etc.) have development projects in Peru. Once you have chosen a project, make a plan to raise money as a group in your community.

—Activities—

LAND AND CLIMATE

1. Peru has been called an archipelago, with its geographic regions being as cut off from each other as islands. Do you agree with this opinion? Why? What can be done to lessen the isolation of the different areas?

2. Research the Humboldt Current which flows northward off the coast of Peru. Describe the current. How does it affect the climate along the coast of Peru? How does the current play a part in the economy of Peru?

3. The Andes mountains are the source of all rivers. Some flow west and their waters either disappear in the desert or are drained off for irrigation systems before they reach the coast. About 10 rivers manage to reach the Pacific Ocean year-round. Flowing east from the Andes is the world's largest river system—the Amazon. Choose a river in Peru to research in your school library or public library. Explore the river from its source. Make a diary of your findings.

4. Earthquakes have caused many disasters in the history of Peru. Complete cities have been destroyed and thousands killed. This is a brief account of what occurred on May 31, 1970: "For a few moments that May afternoon the usually noisy animals were silent. Then a deep rumble like distant thunder was heard. Suddenly the ground began to move violently making it difficult to run or walk without falling down. The adobe buildings of the towns and villages began to collapse. Escape was impossible for many as they stumbled and fell trying to reach the open streets. Those who moved quickly or were lucky escaped. Most died under the falling roofs of their homes."

One of the most dangerous things about earthquakes is the element of surprise. How did surprise account for many of the deaths in the earthquake described?

Poor people tend to be hurt more by earthquakes than rich people. Why is this so?

The type of buildings used in Peru makes earthquakes more dangerous

than they would be in Canada and the U.S. Why?

What areas of your country are vulnerable to earthquakes? Is your community located in an earthquake zone? If so invite an expert on earthquakes to speak to your class about precautions you can take to prevent disaster. Even if your community is far from an earthquake zone you can research the things that can be done in the event of an earthquake to keep as safe as possible.

5. Use the following tables to make temperature and rainfall graphs of the three main climatic zones of Peru. Research temperature and rainfall statistics for your community. Record your findings for your town on a chart like the one below. Make a graph of these statistics as well. Compare them with the graphs for Peru.

TEMPERATURE IN DEGREES CELSIUS

LOCATION	JAN	FEB	MAR	APR	MAY	JUNE	JULY	AUG	SEPT	OCT	NOV	DEC
LIMA	22	23	21	20	19	17	18	18	19	20	21	22
CUZCO	14	13	12	11	10	9	10	10	11	13	14	13
IQUITOS	25	25	25	25	24	23	24	24	25	25	26	25
MY TOWN												

RAINFALL IN MILLIMETRES

LIMA	0	0	0	0	5	7	10	10	10	5	2	0
CUZCO	150	125	125	40	10	0	10	20	40	70	90	110
IQUITOS	250	275	300	150	240	175	160	115	230	200	225	290
MY TOWN												

What is the hottest time of the year in Peru? Why is this so? What is the hottest time of year in your community? Do the highest temperatures occur at the same time of year? Why or why not?

What is the average yearly temperature and amount of rainfall for each location?

Look at the pictures in the text of the three main geographic regions of Peru. Compare these with their temperature and rainfall graphs. How does the climate affect each geographic zone?

Bring a picture to class of the geographic features of the area in which your community is located. Using your temperature and rainfall graphs, discuss how the climate affects your area.

Make a list of the advantages and disadvantages of living in each of the three main geographic/climatic zones.

In which of these regions would you prefer to live? Why?

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6. Make three terrariums representing the three main climatic areas of Peru: the coast, the sierra (mountains) and the rainforest.

What are the climate conditions in each zone? Think about light, water, temperature and humidity.

Invite an expert in botany, horticulture or agronomy to explain how to set up a terrarium and answer your questions.

Materials needed: three aquariums (one for each climate zone), earth, sand, charcoal and loose stones, three or more types of plants which could be found in each zone for each aquarium, lamps, three thermometers, three hygrometers, three timers, three cellophane covers, a watering can, charts and pencils and a map of Peru.

Divide the class into three groups, with each one being responsible for establishing, caring for and recording the results in each terrarium.

7. Divide the class into three groups. Each group paints a mural of one of the three geographic/climatic zones.

8. Make an audio or video tape of an imaginary interview between an elderly resident of Trujillo and a broadcast interviewer. Discuss the El Niño of 1925.

9. Bring to class articles on El Niño. Discuss them. Research ways in which El Niño has affected your country in recent years.

10. Find articles on the greenhouse effect and discuss them. Make a list of things that could be done in your country and in Peru to lessen the warming of the greenhouse effect.

11. Build a model demonstrating how certain activities in Peru contribute to the greenhouse effect.

—Activities—

HISTORY

1. Divide the class into three groups with each one researching and reporting on one of the ancient coastal peoples of Peru.

- The Chimu
- The Mohicans
- The Nazca

There are a number of theories on what the Nazca lines were used for. Two theories are:

a. The drawings were used to store the long intricate weavings made by the people.

b. The Nazca used hot air balloons to see the drawings.

What are some of the other theories? Can you think of some ideas why they were built?

2. Study the Inca Empire. Write a play about two students going back in time to the height of the Empire in the Inca capital Cuzco. Think of the four elements of a play: the setting—Cuzco, 1500; the characters—students and Inca citizens; the plot—what happens; the theme—the main reason for writing the play.

Divide the class into four groups with each one producing a play. Each group will have their own researchers, writers, actors, director, etc.

Hold an awards festival where the plays are presented. Present awards for the different categories, such as best play, best actor, etc.

3. Write headlines and first paragraphs for these events for: a.) an Inca newspaper b.) a Spanish newspaper.

The conquistadors arrive on the coast of Peru.

The conquistadors capture Atahualpa and demand a ransom.

Atahualpa is executed.

4. Write a letter from a conquistador to his family in Spain telling about life on a hacienda in the sierra.

5. Write a letter from an Inca in Peru during the Colonial Period to an Inca friend in Colombia telling him about his life under the conquistadors.

6. Compare the history of your country with that of Peru in these categories:

- Numbers and lifestyles of indigenous peoples before and during European colonization;
- Nationalities and occupations of first European settlers;
- Language and religion of indigenous peoples before and during colonization by Europeans;
- Types of farms before and during colonization;
- People who worked on the farms;
- Date of Independence;
- Country from which independence was won;
- Living conditions of indigenous peoples after independence.

7. In what way was the political party APRA different from other political parties in Peru at the time it was created? What are some of the policies of APRA? Are there any political parties in your country which have similar policies? What political ideas are similar? What happened to APRA between 1933 and 1960? Could this happen to a political party in your country? Why or why not?

8. At the turn of this century North and South America were equally rich in natural resources. Why do you think Canada and the U.S. became wealthy nations whereas Peru was not equally developed?

9. Make a video or audio commercial or newspaper advertisement promoting General Velasco's reforms.

—Activities—

PEOPLE

1. Make a circle graph representing the peoples of Peru. Shade in the areas representing people of native Indian heritage.

Make a circle graph of your country representing the different nationalities. Shade in the area representing people of native Indian heritage.

Make a summary of how the two graphs compare.

What are the first and second languages of the groups in both countries?

2. The creation story of the Inca is told in the text. Tell some other creation stories you have heard. Are there any similarities in the stories? What are they?

3. Some Peruvians are descendants of Africans, Chinese and Japanese. Are there descendants of these peoples in your community? When and why did they come to your community? What cultural traditions have they kept? Are any of these traditions shared with others in your community? If so what are they and on which occasions are they shared?

4. Which nationalities of Europe are most widely represented in Peru and in your country? In what ways have these people influenced the culture of Peru and your country?

5. Make a brief summary of the way of life of the Runa of the sierra before and after the conquest. Then make a similar summary of the Indian peoples of the rainforest before and after the invasion of Europeans into their territory. There is additional information in the Religion, Agriculture and Rural Life sections. You may also want to do some research on the history of the Amazon basin. What conclusions can you come to about European intervention in the Americas? What lessons can we learn from past colonization? Can you give some examples of how colonization or similar processes are still happening today?

—Activities—

RELIGION

1. Roman Catholicism is the nominal religion of most of Peru's people. What evidence of the religion might you find in Peru?

What religions are represented in your community? What evidence of their presence do you see?

2. The Roman Catholic Church in Peru is helping the people of the *barriadas* and the Runa of the sierra to organize to improve their poor living conditions. Roleplay a meeting organized by the Church for members of a *barriada*. Choose three problem areas in the *barriada* which the people want to change. Some suggestions are: lack of child care centres, no garbage collection and an increase in crime in the *barriada*. Discuss how to solve these problems by working together. Form committees to perform particular tasks. The committees should report back on the progress they are making.

3. What are some of the spiritual beliefs of the indigenous people in your community or country? How do they compare with the beliefs of the Runa of the Andes or the rainforest peoples of the Amazon?

4. For both the Runa and the rainforest Indians, the land plays an important part in their spiritual beliefs. What practices do the people observe that reflect these beliefs?

Why do you think that the land is more important for them than it was for the Spanish?

5. Both Protestant and Roman Catholic missionaries have worked in the selva for a number of years. What beliefs do they share? What do they believe in that is different from each other?

6. The Runa believe that Mother Earth, Pachamama, will "produce, reward, and punish according to the way she is treated." What evidence that this belief may be true can you see in the world today?

—Activities—

RURAL LIFE

1. In the sierra, goods are sold in small general stores and at the traditional outdoor market which usually takes place once a week. Make a list of the advantages and disadvantages of shopping in each place.

Would you prefer to shop in a rural store or at the market? Why?

Do you have markets in your community? Have you ever been to one? What kinds of things do they sell? Who are the sellers?

2. Research the different festivals of Peru. Choose one which interests you. Explain it to the class.

Choose one of the festivals to celebrate as a class. Why did you choose that particular festival? What did you learn about the customs and people of Peru from your celebration?

3. The *minga*, also known as the *mita*, was an Inca tradition. Do you think it was beneficial to the community? Why or why not? What are the advantages and disadvantages of the custom?

Do you think the *minga* could become a practice in your community? Why or why not?

4. Change is often brought about by people coming together to plan and work for it. What areas of your life would you like to change?

Make a list of the things that you think the sierra and the selva people want to change.

Divide the class into two groups, the interviewers and the interviewees following this plan:

INTERVIEWERS	INTERVIEWEES
1. A parent, teacher or psychologist	A North American child
2. A mayor	North Americans representing their community
3. President Garcia	People representing the Runa of the sierra

Interviewers decide what questions to ask; plan questions that can't be answered by "yes" or "no". Interviewees plan to discuss things that need to be changed and ways to start making these changes.

What do the interviewees expect their lives to be like in the year 2000?

Record interviews on a tape recorder. Discuss the different and common methods for bringing about change.

5. Collect articles about the Sendero Luminoso (Shining Path) and bring them to class. Are the writers sympathetic to the guerrillas' cause, neutral or against the guerrillas?

How was the hacienda system in the sierra a factor in the formation of the Sendero Luminoso?

The land reform of 1969 tried to right the wrongs of the hacienda system. Why wasn't this enough to satisfy the Sendero?

With what argument do the Sendero justify their violence?

Set up a team to try to negotiate peace with the Sendero Luminoso. Who do you think should be on the team? Why? Roleplay the negotiations with each participant speaking from the viewpoint of the person whose part they are playing, i.e. a member of the Sendero, a banker, a mestizo farmer, etc.

6. In the relationship between Joseph's family and their patron, there are many issues the native people are not happy about. List four of the issues, just as the peasants on the sierra hacienda did. (Agriculture p. 52) Write a letter to the patron listing the four issues and asking for justice.

7. A girl of the Shipibo people wants to quit school and go to work as a maid for her teacher's family in Pucallpa. Her family wants her to remain in the village and stay at school. Roleplay a discussion between the girl and members of her family.

8. Imagine that one of the Travel Lodges in the rainforest has invited your village to come to live near their lodge to entertain the tourists. The amount of land you have to farm is not enough to feed the whole village unless some members work for wages. Have a meeting to discuss whether to accept the lodge's offer or not. If you decide to accept make a list of conditions that must be met by the lodge.

9. Many tourists come to Peru's Amazon. What do they come to see and do? Who gets the money that they spend there? Imagine you are a rainforest Indian. You have recently been appointed Minister of Tourism. Design a tourism promotion scheme which would aid the development of the Amazon people in a direction they choose.

—Activities—

AGRICULTURE

1. The type of agriculture practiced by the Indian peoples of the Amazon is known as slash and burn. Explain why.

Another name for this type of agriculture is shifting cultivation. What are the different stages involved? How does the size of the gardens compare with the size of farm fields in Canada or the U.S.? What are the reasons for this?

This type of agriculture cannot support many people in a given area. Why not?

The way of life of the Indian peoples took advantage of all the resources in their environment. Explain how this is so. What are some of the skills people needed to live in the rainforest successfully?

Draw a diagram of the cycle of slash and burn agriculture.

Make symbols to represent each of the following stages of shifting cultivation over a seven year cycle: dense forest, ash/tree stumps, manioc, shrubs and bushes, short trees

2. Make a list of the consequences of destroying the rainforest.

Which ones are the same as the consequences of destroying the temperate forests of North America?

3. Make a list of all the articles in your home which may have had their origins in the rainforest or temperate forest. This may include things such as furniture and medicines.

4. Research animal life in the Amazon. Find photographs or draw pictures of the different types of animals found in Peru's rainforest. Put the animals into different categories—mammals, birds, reptiles and insects. Make a scrap book or a bulletin board display of the pictures.

(A single locality in Amazonian Peru, known as the Tambota Reserve, supports about 530 bird species compared to about 850 in the United States and Canada combined.)

5. Agricultural development needs wild plants as a source of genes for

improving cultivated plants. Through genetic engineering, agricultural crops can be made resistant to certain diseases and pests and enabled to withstand unusual weather conditions, such as drought. Think of ways that the people of your country might benefit from having access to the genes of the variety of plants in Peru's Amazon.

6. Wild plants and animals are used by the pharmaceutical industry as sources of valuable compounds that can be made into drugs in the laboratory. Despite their limited area, tropical forests contain almost half of the five to 10 million species of plants and animals on the planet. As a class, brainstorm the things that can be done to save the tropical rainforests. As a class take action on one of these ideas. (You can contact your nearest Development Education Centre for ideas.)

7. Learn all you can about tropical rainforests. Watch videos, read current articles and books.

8. At the end of each day, consider how you have helped or hindered the preservation of forests. Constantly assess your actions.(When you go shopping, ask yourself if that paper bag is really necessary. Although paper is better than plastic, your use of even more paper, encourages even further exploitation of forests.)

9. An immigrant farmer in the area of Peru called the *ceja de selva* or "eyebrow of the jungle", often has difficulty making a living. What are the things that could go wrong and reduce his profits? Think about:

- Transportation
- Weather
- Flooding
- Prices

10. Imagine you are a small-scale farmer in the Huallaga Valley. You do not grow coca on your farm but this year many things happened and you received almost no profit from your crops. Have a family discussion about whether to plant coca or not. If a farmer could plant 1/20th of his farm in coca and the remainder in food crops, the profits from the coca harvest alone would allow make him to make a profit. Also think about:

- the coca elimination teams
- the herbicide, Spike
- working with the Sendero Luminoso guerrillas
- having to deal with the Colombian drug traffickers (narcos)
- the violence involved

11. Divide the class into groups. Each group will act as an advisory committee to the Peruvian Minister of Agriculture. In groups plan a programme which would enable small-scale farmers in the "eyebrow of the jungle" to make a living without growing coca.

Each group presents its programme to the class, which then uses the ideas to make a master programme.

12. What does the word hacienda mean? Make a diagram to explain the hacienda system. Show the landowner's fields, the worker's fields, grazing lands, housing, etc.

How did the hacienda system keep most of the people of the sierra in poverty?

13. The hacienda system was set up in such a way that the landowner need not spend money on his land or worry about keeping it productive. Explain how the system worked this way.

14. When the military government was in power it implemented a plan for land reform. The government took the land from the hacienda owners and divided it amongst the Runa families who worked the land for the hacienda owner. Do you think it was fair for the government to take the private property of the hacienda owner? Why or why not?

What do you think would be a fair price for the government to give the hacienda owners? Students make several suggestions; then the class votes on the one they think is best from the point of view of: themselves, the hacienda owner, the government.

Look at the diagram you drew of the hacienda. Some of the land is good for farming, some for grazing and some is useless. How would you divide the land up fairly among the Runa families?

15. Once the land is divided, the new owners discover several problems.

Make a list of these problems. Discuss ways in which they might be solved.

16. Is your government sensitive to the land rights of the indigenous peoples of your country? Can you suggest areas in which the government might be more aware?

17. In the coastal region of Peru, irrigation is necessary to grow crops. What are the main crops of this area?

Is irrigation used in growing crops in your region? What crops are grown using irrigation in your country?

—Activities—

INDUSTRY

COMMERCIAL LOGGING

1. Read the description of the felling of the huge old tree of the primary forest. Write a poem about the logging of the rainforest.

2. What factors make it difficult for the logging industry to use the rainforest as a source of wood?

3. Suppose one of the wealthier nations wants to build a road in Peru's Amazon. Do you think that Peru's government should give the proposal its approval? Would you recommend that the Peruvian government accept or reject the plan? Why?

4. Road building is costly in the rainforest. Why? What are the advantages and disadvantages of roads in the rainforest? Which outweigh the other?

5. This diagram compares the temperate forest with the rainforest. What are the differences between them? Why do these differences make the rainforest more difficult to log?

Temperate Forest

H	H	H	E	D	D	F	F	F
F	H	E	H	E	G	F	F	
F	F	E	H	H	E	G	G	G
B	F	B	F	E	D	D	G	G
A	B	B	B	B	B	B	J	J
D	G	A	A	B	A	B	A	I

Rainforest

10	61	9	62	47	90	29	74
38	96	83	60	30	8	63	19
20	99	85	39	11	56	7	46
46	95	37	17	57	93	48	89
43	21	65	91	82	31	5	72
28	66	12	87	84	73	40	15

6. Research the history of forests in your country. Where were they located? What happened to them? Do you still have any primary or old growth forest areas in your country? If so, where are they located? Perhaps your class could visit one of them.

7. Invite a forester or a silviculturist to visit your class to answer any student questions about forests and tell them about forest management, tree plantations, maintenance or erosion of soil, clear-cut logging and the role of the public in forest decisions.

8. Locate a deforested or eroded area in your community—a place that could use more trees. Visit a local greenhouse or nursery to request seedlings for each student. Have students follow planting instructions to plant and care for their seedlings.

MINING

1. Mining provides a large portion of Peru's export business. The mining industry faces problems, however. What do you think some of these might be?

Where are most of the minerals in Peru located?
Minerals are a non-renewable resource. What does this mean? Name other non-renewable resources.
Who receives the profits from the sale of the minerals?
Who receives the benefits from the use of the minerals?
Some Peruvians think that the minerals should remain in Peru rather than being exported. What do you think may be their reasons?

2. Roleplay a discussion among members of a Runa family. One of the sons wants to go away to work in a mine so that he can earn wages to send home to keep the family farm going. This would mean that the family would not have to move to Lima to join the many unemployed there looking for work.

The young man mentions all of the advantages of earning wages. The other family members describe the difficult conditions at the mine and the problems they will have without him in order to persuade him not to go.

3. Write a letter from a mine worker to his family telling them about his life at the mine.

4. The mine workers' union has many members. Why do you think many of their members have been arrested?

Fisheries

1. During the 1970's Peru's fleet fished the anchovies in the waters of the cold Humboldt Current off the coast of Peru. Their fish catch was the largest in the world. Give two reasons for the collapse of the industry. Why do you think the fish stocks have not yet returned to their former abundance?

2. Overfishing is a common practice in many areas of the world. Make a list of the fishing methods which often lead to overfishing. Which countries use these methods?

Research how countries can conserve the fish off their coasts.

Make up a list of rules for the fishing industry to follow if their fish stocks are to remain sustainable over the years. How is profitability related to sustainability of the fish stocks?

3. What part do women play in Peru's fishing industry?

What part do women play in the fishing industry of your country?

4. The working conditions in Peru's fish plants are very poor. Make a list of conditions that need to be improved. What can the workers do to get these improvements implemented? Do you think women might have more of a problem getting the improvements than men would? Why?

Manufacturing

1. What impressions do students have of trade unions? Why were they originally formed?

How would you feel if you had to work in a mine or a factory in Peru? Would you be tempted to join a union? Why or why not? Would you be worried about what might happen if you did? What alternatives would you have? Remember there is no social assistance in Peru.

2. What are some of the industries in Peru? What are some of the industries in your country? Which industries are similar? Different?

What are some of the factors that determine which industries a country develops?

3. Which is better for Peru: to import goods from foreign countries, to have foreign corporations develop industries in Peru, for the Peruvian government to develop industries or for Peruvian business to develop industries? What are the advantages and disadvantages of each alternative?

The growth of which industries in Peru would best further the development of the low-income groups?

4. The textile industry is important to the economy of Peru. Peru's factories make the fabric into garments. By exporting cotton clothing such as bluejeans instead of selling raw cotton or cotton textiles, Peru makes more money and employs more people.

Industrialized nations such as Canada and the United States, however, have their own factories that make bluejeans. The governments of Canada and the U.S. protect their industries. They limit the number of bluejeans that can be imported ("import quotas") and they put high taxes ("import tariffs") on the jeans that are imported. This is called "protectionism".

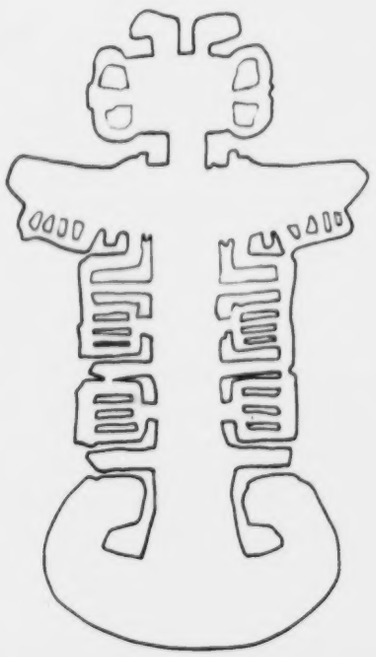
How would import quotas protect the Canadian and U.S. bluejean manufacturers?

How would an increased tariff protect the jean manufacturers?

Why do Canadian and U.S. manufacturers want protection? Which do you think they would prefer, an import quota system or an increased tariff?

Would unemployed Canadian/American garment workers favour or oppose protectionism? Why?

Would unemployed Peruvian garment workers favour or oppose North American protectionism? Why?



—Activities—

URBAN LIFE

1. Make a list of the advantages and disadvantages of living in Lima. List the advantages and disadvantages of living in your community. Which conditions in Lima and in your community are similar and which are different?

2. Choose two or three of the disadvantages that are common to living in Lima and living in your community. Brainstorm some solutions to the problems. Are your solutions the same for both locations? Why or why not?

3. More than 60 percent of Lima's population is either unemployed or underemployed. These people cannot remain idle because they will starve unless their families take care of them. This is because there is no social assistance. What are some of the things that the unemployed people of Lima do in order to make money?

If you do not have a job in your country, what ways are there to make money?

If you were the Peruvian Minister of Labour, would you try to eliminate the informal sector or would you help it? Why? How would you go about putting your decision into practice?

4. The women of low-income families in Lima usually live very difficult lives. They are often the sole supporters of families. Men often have to be away from their families to find work, or the strain of providing for families of nine or ten has been too great and they have left. Men who do remain with their families usually feel it is unmanly to help with household chores. Women must not only work at full-time jobs but also take care of large families.

Students are divided into groups of eight to 10, with each group representing a family. Each family roleplays a meeting to devise a plan to make life easier for the mother. How would other family members feel about added responsibilities? Which is more important—to take some of the pressure off

their mother or to get ahead themselves?

Make a list of the different types of families there are today in your country. Which types put the most pressure on women? Which type of family do you belong to? Can you think of any ways your family can help to take the pressures off your mother?

5. Thousands of children live and work on the streets of Lima. Although most still have some contact with their families, they are responsible for their own survival. The traditional solution to the problem of street children is to put them into institutions, "homes". Experience, however, has shown that this is not always the right solution for all children. New approaches to the problem are being sought.

Children must be prepared to enter the work force as contributing adults. Street children need the experience of benefiting from their own efforts. They need work that protects them from being taken advantage of and they need to have good feelings about themselves. In groups think of programmes that will help these children to become productive members of society, capable of raising and supporting families of their own. Think about the children's need for: income, education, health, human needs (food, clothing, shelter), friends, nurturing and loving, ethical standards.

How are the problems facing Peru's street children similar to and different from those of street children in your community?

6. In Peru about 12 percent of household servants are seven to 14. More than one-third are between 15 and 19. Many of these girls belong to the peoples of the rainforest or are Runa girls from the sierra. They arrive in the cities believing they will find work and education. Since inflation has almost reached 2000 percent many families can no longer afford help. If the girls do find work though, 16-hour work days are usual. They are guaranteed eight hours rest at night and 15 days holiday a year. Conditions vary greatly depending on the families they work for. Imagine you are one of these girls. How do you feel about your job? Express yourself about your life. Write a poem, a play, a letter or a story, paint a picture or make a sculpture or choose a different form to express yourself.

7. Plan or make a documentary video on working children in Lima. Organize your video. Think about a theme. What is your purpose for making the video? Choose the shots you would like to get. Perhaps you would include interviews. Who would you interview and for how long? What conclusions did you come to? Try to give the video an optimistic ending.

—Activities—

HOUSING

1. In Peru families feel that it is important to own a home of their own. Is owning a home a priority in your country? Why or why not?

In Peru legal rights to land are almost impossible to obtain. In Lima people often take over areas, such as barren desert or steep hillsides, which normally would not be used for housing. Act out an overnight invasion of a piece of land and the setting up of a *barriada* as is described in the text.

2. As a class, bring together spare building materials you can find and construct a shelter such as might be found in one of Lima's "barriadas".

3. Find pictures or watch a video to discover what the houses of Peru look like. Put them into categories according to the geographic region in which they are found. What materials are the houses made of? What is the climate like in these areas? How are the homes designed for the climate?

4. Does the climate differ from one region to another in your country? Do construction companies build homes from the materials found locally? Why or why not?

5. Research how adobe bricks are made. In what parts of Peru are these bricks used as a building material?

6. Choose one geographical area of Peru. Make a list of the differences in housing between the area you have choosen and the housing in your community. Think about:

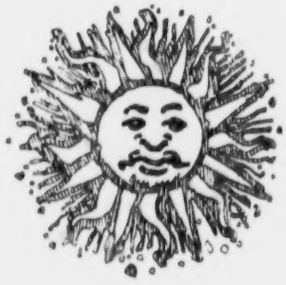
- size
- materials
- insulation
- plumbing
- surroundings
- furnishings

7. In Peru most homes do not have access to clean water. Sometimes better-off countries take their water supplies for granted. Make a list of the number of times and the reasons that you use water in a 24 hour period. Estimate how much water your family uses in 24 hours. Make a list of the ways you can conserve water.

8. North Americans use the most energy per person of all people in the world. Many homes in Peru do not have electricity. What uses are there for electricity in the home?

In what ways do you waste electricity?

What can you do to conserve electricity?



—Activities—

FOOD

1. Divide the class into three groups each representing a main geographical region of Peru. Each group prepares a dish from the region they represent. Here are some suggestions: the coast—rice and beans, the sierra—a potato dish, the rainforest—a tropical fruit salad,

Suitable recipes for student preparation in class or at home may be found in international cook books or by interviewing Peruvians.

Students organized into small groups purchase the ingredients for the recipes. Invite a person from Peru to join the class in preparing the recipes. Students may want to video tape or take polaroid pictures of the preparation and cooking demonstration.

This is a popular Peruvian recipe:

PAPAS A LA HUANCAINA
(POTATOES HUANCAINA STYLE)

INGREDIENTS:
10 potatoes peeled and cooked

SAUCE:
2 cups mozzarella cheese
15 ml fresh lemon juice
3 hardboiled egg yokes
6 ml dried hot chilies
salt and pepper to taste
1 cup oil
1/2 cup cream

GARNISH:
5 hard boiled eggs halved
10 ripe olives
1 large onion chopped
and rinsed in boiling water
lettuce leaves

METHOD:

Arrange the potatoes on a serving dish and cover with the following sauce:

- Mash together the cheese and egg yokes with a fork.
- Add the salt, pepper and chilies and mix well.
- Pour in oil a little at a time; add cream and lemon juice.
- Beat well then pour the sauce over the potatoes.
- Garnish with remaining ingredients.

2. Have a "Rich and Poor Peruvian Lunch". Divide the class into three groups, each one representing three income groups in Peru. Set out three tables, one for each group.

1. the wealthy privileged Peruvians—10 percent of the class. Their table will have a linen tablecloth and serviettes with china and silverware. A gourmet meal of the students' choice is served.

2. the middle-class—30 percent of the class. This table has placemats, ordinary cutlery and dishes. The meal may consist of rice, beans and salad.

3. The low-income Peruvians—60 percent of the class. This meal may be eaten at a long table with metal plates, soup bowls and spoons. Soup made from boiled carrots and a piece of potato or some other very low cost meal can be served.

After the meal discuss how the students felt about their lunch.

If these eating arrangements continued for a longer time how would the students have felt about it?

What would they have done?

Compare your meal with people in North America, those eating at soup kitchens and those eating at expensive restaurants.

3. Potatoes were first cultivated in the Andes five thousand years ago.

There have been about two hundred different varieties grown. Many of them were dried and kept for a long time. How many different varieties can you find in your local grocery stores? Describe the different varieties. How many calories and what vitamins and minerals do they contain?

Where are potatoes grown in your country? What is the climate like in the potato-growing region? Is it similar to the climate in the Andes? Have you ever grown potatoes? Describe what the plants look like and how you harvested them.

Try starting a potato plant by cutting up a potato; each piece must have at least one "eye". Plant it in some soil outside or in a peat pot for transplanting later.

4. When a small piece of fish is added to a dish of rice it makes a nutritious meal. What nutrients does the fish provide to make the difference? What other foods provide these nutrients? Do you eat fish? What methods are used to preserve fish?

5. In Peru the average number of calories eaten per day is 1,500. Remember this is the average; some people get a lot more and some a lot less. One day try counting calories. Eat only 1,500. How does this differ from what you normally eat?

—Activities—

HEALTH

1. Column A is a list of diseases or conditions. Match them with the people most likely to contact these ailments in Column B.

COLUMN A	COLUMN B
1. Tuberculosis	A. A child living in a *barriada*
2. Silicosis	B. A person living in the Amazon basin
3. Dysentery	C. A resident of an inner city slum
4. Hepatitis	D. A fish cannery worker
5. Malaria	E. A miner

What is the cause of each of these illnesses? How can they be prevented?

Are they common diseases in your country? What diseases affect the most people in your country? How can they be prevented?

Make a list of all the things you do to prevent disease. Students compare lists. Design a disease prevention programme for the class using the different suggestions.

2. Most low-income women in Peru suffer from poor health. What are the reasons for this? What are the main health problems? How could they be prevented? Design a poster campaign or a series of radio or TV commercials to help improve the health of women.

3. Many children born in developing countries do not live past the age of five. The number of children who die before the age of five, out of every 1000 children born, is called "infant mortality". In Lima the rate is about 17 (relatively high by world standards) but in the Andes it is about 34—double Lima's rate. What is the infant mortality rate in your country? How does Peru's rate and the rate of your country compare with countries having the lowest and highest rates? What can be done to improve the rates?

4. Who is eligible for Peru's government medical insurance programme?

Do you have a government medical insurance plan in your country? If so, who is eligible for the plan in your country? What medical services are covered by the plan in your country? Who pays for the plan?

Design an ideal medical care plan for Peru. Decide who will benefit from the plan. What services will be covered? How can rural areas best be served? How can the government raise money to pay for the plan?

Will the perfect medical care plan eliminate all health problems? Why not? Make a list of other measures that need to be taken in order to improve the health of the people.

5. Instead of western medicine, many Peruvians use alternative medical practices to deal with health problems. What are some of these practices?

Make a list of alternative medical choices in your country? Which ones are accepted by most physicians and are recognized acceptable medical practices? Have you or another member of your family ever used an alternative medical practice? If so what? Did it help?

6. International pharmaceutical companies often dump large quantities of birth control pills on the Peruvian market. The Roman Catholic Church, however, does not condone birth control and large families are very common. What impact does this have on women's health?

What impact does this have on the Peruvian environment?

What impact does it have on the rest of the world?

Chimu Figure

—Activities—

EDUCATION

1. The children in each of the three main geographic regions of Peru share the need for some educational skills but they also have different needs for education specific to their region. Make a list of the subjects that should be taught in schools across the country. Make other lists of additional subjects that could be introduced in each region. What are the reasons for your choices?

2. In the sierra why have girls seldom been educated beyond two or three years? As Minister of Education how would you go about persuading Runa families to keep their daughters in school? What programmes could be added to the curriculum that would be an incentive for girls to want to stay in school?

Are girls treated any differently in the education system in your country? If so, how?

In what ways are girls treated the same in both countries?

3. List the ways in which the quality of education could be improved in Peru? What could be done:

- by the government?
- by the community?

4. Imagine you are a Runa girl, who speaks Quechua and a little Spanish. What alternatives for the future do you have? What are your dreams for the future? Plan the steps in your life which will help you reach your goals for the future. What part does education play in realizing your goals?

As a Canadian or American what are your ambitions in life? Make a plan of the steps you need to take to realize the goals in your life?

What part does education play?

List the ways in which your goals are similar to the Runa girl's goals.